EAST WEST 東西報

CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 4, NUMBER 16 • APRIL 15, 1970 • 15 CENTS

ing gets unty post ter all

ANGELES—After numer- alls, Francis Ching has been nted director of the County tment of Arboreta and Bo- Gardens.

a unanimous vote last Tues- the LA County Board of visors named Ching to the overriding the recommenda- f the Board of Governors of tanic department.

ng, 39, thus becomes the sec- asian-American and the first e to head a major depart- in county government here homas Noguchi is LA coun- oner).

appointment has been d up in controversy since eptember. A civil service was given for the post. who worked his way up h the ranks—he started in as a grounds maintenance placed first. But the 25-man of Governors picked Dr. Beard of Australia, the only person who passed the test.

ity Supervisor Frank Bo- who's stuck by Ching h the long battle, objected ng the job to a man who American citizenship. Fel- pervisors agreed.

governors then held a sec- kam. Ching, who has been ntendent at the department 1967, again topped the list, e governors chose to re- ew the top three scorers out test.

g and the two other final- re asked to give 15-minute es before the governors at a on April 2nd, which was d by a cocktail party. The ors would then decide who st for the job. Too, the nt of the Board of Gover- sked that in the second questions be included that to "the public relations cial aspects of the candi-

is clear that the governors ocial status and prestige han qualifications and did- nt Ching. After the lunch- ssion, they chose the man come out second in the

the Board of Supervisors, Bonelli with strong support e two others, overrode the recommendation and Ching. A month before, tried, unsuccessfully, to Supervisors to bypass the rs and appoint Ching.

who has an M.S. from n State, is from Hawaii. range for his new job runs 18,628 to $25,704.

Chinese ways, both old and new, get some prime-time spotlight on Los Angeles television tonight (Wednesday, Channel 4, KNBC-TV) on "Revue, the Year of the Dog." The half-hour special, according to the station, includes "dancing, singing, comedy and conflict," was produced by Buelah Quo and Guy Lee under the direction of James Hong of the Chinese Theatre Group.

One highlight of the program is the lion dance featuring Al Huang (above) and the Girls Color Guard of the LA Chinese Drum and Bugle Corps.

For the story on San Francisco's Chinese and local television, see page 6.

Anti-war teach-in: 'a gook is any Asian'

By BEN FONG-TORRES

SAN FRANCISCO—"Why an Asian War?" was the name of a teach-in on the Vietnam war presented last Saturday at the Committee Theater.

Why a teach-in, four or five years after the first and last round of Vietnam war teach-ins?

Because, as moderator William Lee, former student body president at Galileo High, said: "It gets to a point where you can't just be pissed off. We're here not just to get you pissed off, but to get you to do something."

Because, as feisty little Pat Sumi, a GI organizer from Oceanside (near Camp Pendleton), said: "Racism is a key issue. In the Marines' boot camp, the men are taught racism against everybody. To them, what is a gook? Any Asian."

Because, as the 125 or so persons attending learned, there are some very real, economic, Asiatic reasons behind that almost-cliche-ish phrase connected to the war, "US imperialism," behind the war's recent cancerous-like growth to Laos and Cambodia.

The teach-in was sponsored by the Statewide Committee for Asian Solidarity, a coalition of California college and community groups.

The "teach" of the teach-in included short films and a slide show chronology of the Vietnam war capped by a tape of Warren Furutani's fiery speech at the Asian-Americans for Peace rally in Los Angeles last January.

But most informational of the seven speakers was Floyd Huen, Asian Studies instructor from UC Berkeley, discussing "The U.S. Strategy in the Pacific Rim Basin —Effects on Asian Communities."

Huen connected some of this country's most basic industrial needs—steel and electricity—with needed and scarce resources available throughout Southeast Asia; the need for US control of its

—Continued on Page 5

Hing routs Frank Chin: 'bad-mouthing'

SAN FRANCISCO—Frank Chin and Alex Hing don't see eye-to-eye.

For one thing, Frank is nearly six feet tall, and he towers over Alex Hing.

For another, Chin, an outspoken and rarely out-spoken fighter against the "Oriental stereotype," believes that many Chinese persons mimic non-Chinese—whites and blacks. In fact, he's written and said that a group like the Red Guard is little more than "a yellow minstrel show."

And Alex Hing is leader of the Red Guard.

So when the two met last Tuesday, something had to give. Chin did—and wound up on the floor, decked by Hing.

As Chin, an Asian Studies instructor at SF State, recounted, "I was at the Youth Council meeting, and Hing came up to me and said he wanted to talk to me. So we went out to the lobby. He told me, 'If you have anything to say, why can't you tell me?' He hit me several times and knocked me down . . . I got up, and, with what little I had left of body and pride and soul, went back to the meeting."

Eyewitness accounts had Hing kicking Chin a couple of times, but neither party wanted to offer specifics on the encounter.

Hing was acting, as he explained later, in reaction to a report that Chin had given the Red Guard the "yellow minstrel show" tag while speaking to an Asian high school conference in Oakland the previous weekend.

Hing apologized to the Youth Council meeting for the disruption, but the apology itself erupted into a debate between Chin and Hing.

* * *

"Frank Chin has a bad habit of bad-mouthing about things he hasn't investigated," said Hing, who also issued a written statement (to be published here next week, along with a statement from Chin). Hing pointed out the reason for Chin's appearance at the Youth Council: trouble with his college group's satirical musical play about the Oriental stereotype. Chin's group (Chinese American Resources Project) had been using the Youth Council's facilities at the old hungry i nightclub to rehearse the production, which is littered with some of the most outrageous epithets connected to Chinese—including choruses singing "Chink chink Chinaman!"

A number of street youth had entered the club last Sunday and demanded the ouster of the 20-member cast, one spokesman declaring, "Don't nobody call ME Chinaman!"

—Continued on Page 3

EAST WEST

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EDITORIAL

1,2,3...

On March 6th, the San Francisco Examiner ran a "Blondie" comic strip carrying the punchline : "I think they call it a Chinaman's chance." The next week, we reprinted that strip, adding the Examiner's address for the convenience of readers wishing to write the paper.

Last Friday, the Examiner responded —— very predictably, we might add —— with the following editorial :

WE HAVE RECEIVED several letters protesting the appearance of the phrase "Chinaman's chance" in a recent panel of the Blondie comic strip. Had our eyes been sharper we would have deleted the phrase, for we know that many Americans of Chinese ancestry are sensitive not only to the phrase but to the use of the word Chinaman in place of Chinese.

The acceptability of a word depends often on its historic context. An Englishman or Frenchman is proud to be so known. But Chinaman is a white man's word for Chinese coined at a time when European whites generally held in low regard the peoples of the Asian world (Asian is preferable to Asiatic, by the way, and for much the same reason). Hence the slur content of Chinaman.

The Dictionary of American Slang says the phrase "Chinaman's chance" was born in Gold Rush days when poor Chinese sought gold in the old claims, tailings and other mining works already exhausted by white men. Too, Chinese were at that time discriminated against, often harshly. A Chinaman's chance was no chance.

It is gratifying to note the great changes that time has wrought. Except for recent immigrants who stand at the bottom rung of the economic ladder, the Chinese are among the most prosperous and respected of the nation's racial groups.

In the United States the chance of the Chinese has become, largely through their own efforts, a very good chance indeed.

To which we can only say : Bull.

What kind of condescending, stereotypical balderdash is that? We'd expect such blindness —— "among the most prosperous and respected . . ." —— from a Gentile insurance man from Easton, Pennsylvania, maybe, but not from our own evening paper.

Besides the factual error about "recent immigrants" being the only poor Chinese (!) and the patronizing posture, the Examiner should consider this question : Is the white ideal —— of being prosperous, and therefore respected, such an admirable ideal?

Greed stands pretty low on our ladder; the highest rung is occupied by simple self-respect and self-satisfaction.

Letters to the Editor

'Miss Chinatown' farce

East/West:

For years, the glamorous Miss Chinatown U.S.A. beauty competition has been a highlight of San Francisco Chinatown's New Year festivities. In fact, the first signs of Chinese New Year appear in Chinese and American newspapers as portraits of exotic, sweetly-smiling little dolls.

On the surface, the Miss Chinatown competition seems to be a pleasant and beneficial event for everyone. San Franciscans in general are proud of their city's diverse and quaint ethnic communities, and a gathering of "Oriental beauties" adds to the ethnic uniqueness of the city.

Similarly, the Chinese community seems to appreciate the annual event—it's been going on for decades. The pageant attracts money-spending tourists to Chinatown, offers scholarships and other baubles to the winning beauty contestants, and provides a regular reminder that there *are* beautiful Asian women.

But what does the Miss Chinatown contest really mean to the Chinese community and Asian women in particular?

Firstly, beauty contests have never been traditional in Asian culture. Beauty contests for Asians in America are a result of being brainwashed by the sick dominant white culture and economic structure.

American white society has its own standards and values of physical beauty. By white standards, which have been drummed into nonwhite people through the mass media, a beautiful woman has a high-bridged, narrow nose, a large bosom, and long legs. These and many other physical traits are not inherent in most Asian women, but we can compensate by setting our hair, curling our eyelashes or wearing false ones, applying gobs of eye make-up, and going to great lengths to be the most "feminine" women in the world. This "femininity" is really an exotic-erotic-Susie Wong-Geisha girl dream of white American males. Asian women are expected to fulfill themselves as subhuman sex objects.

It is not as relevant that white males need shy, submissive, mindless little girls to make them feel masculine, but it is very relevant that Asians have internalized such pathological attitudes and even help to perpetuate the stereotypes.

Secondly, the beauty contests give no real benefit to the majority of Chinatown residents. Most of the contestants come from wealthy and influential backgrounds and know very little about Chinatown, the ghetto. The money spent by tourists who are attracted by New Year events goes into the pockets of the already wealthy business owners. This is why the businessmen form committees to allocate money from the city so that they can produce the parade, beauty contest, etc.

The real people of Chinatown, including the real women, many of whom work for 75 cents per hour in sweatshops, get nothing but a swarm of gawking white tourists crowding them off their own streets and trying to pick up their young women.

Pam Lee
UC Berkeley

Chinaman's chance' again

East/West:

Regarding the "Blondie" comic about "not having a Chinaman's chance'" I am writing to the Examiner on that, to suggest that since the "Chinaman" knew he had no chance, he has achieved greatly, not through the rantings of sociologi can't make it in any vali of study and are afraid man's work in this man' they have followed the laid down by Lao-Tze cius; Buddha!

President Nixon's idea "new towns" were obvi visioned by Lao-Tze:

A small country with population,
Where the supply of goo or a hundred times
More than they can us
Let people value their not travel far,
Though there be boats riages
No one would ride in th
Let them count with a string.
Enjoy their food;
Wear beautiful clothes
Be satisfied with their h
Delight in their custo
You can see from one another;
You can hear the dog and cocks crowing
Without going over fro another,
And thus live your w

Chinese, with culture- can furnish leadership tablishment of such to our wonderful metho stant communication, need fear a reversion cruelty; certainly, smog and traffic haza vanish if everyone de help those nearby; or every competent perso new town was gainf ployed would those fr other place be welcom his family would hav there.

Let our wild-eyed, disoriented sociologists a "ghetto" . . . envio dears; they are the wor of our social planne dreams of owning land using it!

Sincere best wi always—

Irene Won

* "boats and carriages' surplus goods out other goods in exch knotted string bec abacus—reality from d

Side notes:

If you're a club or organization and have some publicity news for us, send it to us at least two weeks before the event, and send it to Tom Hardy. Please be brief as well as complete.

If you want to advertise, call or write for a rate card. Advertising deadlines, because ads often involve artwork, are even tighter than news deadlines. Our rates are modest and flexible, but the calendar isn't.

If you want to write for us — news stories and features — by all means, let us see, let us see. Send those to the attention of Ben Fong-Torres.

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ISES AND RIDERS

By Manchester Fu

Well, we never did get to Happy Valley Race Track in Hong Kong, can tell you that of the 39 jockeys riding there, 28 are Chinese. s MacMillan, da Silva and Hore, there are three Chan's, two 's and a So and a Ho. Soho, I say, is Hong Kong like London? ore like New York. But we're getting ahead of ourselves. We d a free ride to the Crown Colony on China Air Lines.

AL in its US Inaugural Flight invited a number of civic leaders, agents and media people for a ride and spread the good word on Tommy Wong, its promotion manager asked,"You want to go?" So there we were, climbing aboard the 707 on TWA's ramp, ng a Sabena cabin bag and a copy of JAL's "Japan on $5 a Day" was printed in 1966 and you can still do it if you're on a rice w fu diet).

How does it feel to fly 8800 miles across the Pacific ? Well, you and you come down. It's what's in between that sells tickets. irline tries to outdo each other in the way of food, entertain- and services.

All 707's look alike from the outside. Inside, the decor varies ach line. CAL 707's interior is in old ivory with embossed *objet Chinoise.* The seats are pippin green and persimmon. The stew- es in matching color, mini-cheongsams are a constant joy to a n.

★ ★ ★

While the pilots warm the engine, your smiling stewardess hands hot towel for your sweaty palms. Next comes a tray of British ons. Before you unwrap the candy you're up in the air and the in greets you in Mandarin, English and Japanese. You're 35,000 p and cruising at 500 miles per hour. You look out the window ll you see is a sea of clouds.

Meanwhile, your stewardess brings you today's Chron, a pair of rs, and a night shade. Then dinner,filet mignon. The screen is d down and there's our old friend Sal Mineo, floating in a balloon rakatoa, East of Java." We plug in our earphones to Montavani, rt and ballads in Mandarin. We put on the eye shade.

We feel a nudge. It's the steward telling us to fasten our safety Hong Kong already? We look out the window and see some ring, snow-capped mountains. Then some folks in parkas. nos? We're in Anchorage. CAL flies the Artic route.

From Anchorage to Tokyo is a long stretch. Six hours. The w next to us, a hotel chef, works on a crossword puzzle — in ese. What's a nine-stroke character that rhymes with 'grit'?

★ ★ ★

Up north the weather is bad. Inside the plane you feel secure though the wings seem to be flapping. They're supposed to work way. If they were rigid, they'd snap. In air turbulences the wings bend as much as two feet. The wings are not solid anyway, with nber of flaps that operate on hydraulics. The flaps come down the plane lands.

From Tokyo to Taipei to Hong Kong is four hours. And when e coming down on Kai Tak Airport you get the feeling you're ng in the bay. The field is a narrow strip that juts out from the loon peninsula.

★ ★ ★

Kai Tak is just as modern as any airport and is filling more of ay to accommodate the Jumbo 747's. All the main hotels have buses waiting to take you to them even though you may not be ng there. But taxi is cheap in Hong Kong. HK$1 for the first mile, h is only 17 cents in US money. The rate of exchange is HK$6.02 US$1.

Hong Kong is a fantastic city with four and a half million people g in a land a little under 400 square miles . . The Crown Colony vided into three sections : Victoria, the island; Kowloon Peninsula, the New Territory which touches the Red China border.

Hong Kong, the "Fragrant Harbor", "World of Suzie Wong", per's paradise — struggling, striving, surviving. More next week.

THE PAGE 3 PHOTO

'Here come the Jets, better run, better hide."

dennis wong

Hing routs Frank Chin

Continued from Page One

Chin's explanations of satire, he said, failed to impress the group, and he was at the Council meeting to amplify his viewpoints.

But, Hing charged, "His play has alienated the people so much the band he was using quit . . . I ask: Who is the minstrel show?"

* * *

Jeffrey Chan, a colleague of Chin's at SF State, put the "chink" song in perspective. "For years, Frank has this guy on stage saying, there's never been any Chinese-American folk songs. But, he says, 'I hear it all the time, and the song goes "Chink, chink, Chinaman" . . .' "

"It's satire and farce," Chan said.

Talking to East/West, Chin added: "It's terrible for us to have to play these things, but it's a message to get through to the whites. So they see these grotesque images of themselves—played by the *Chinese.*

"If we've offended Chinese, then we're sure to get at a lot of whites, too."

But what Chin called "social comment," Hing labeled "cultural nationalism."

Hing, a talented mime actor and former member of the Pitschel Players troupe, stated:

"I do not have anything against using the media—it can be a powerful weapon in the hands of the people. But Frank's play was never meant to be used for the people—it was admittedly written for a white audience. Besides, Third World people do not relate to theater. That's why I gave up acting. Theater should relate to the people. It must educate the people and encourage them to change the conditions which cause their misery. To do this, theater must leave the traditional framework of the stage and move into the street, the school and the shop. In short, theater must go to the people, not the other way around."

Chin stoutly defended his views on satirical theater bearing strong racial overtones, pointing to the Mime Troupe as a precedent.

How did it feel to get beat up?

"It was demoralizing," he said. "My whole world, my life—is Chinese—Chinese-American. This beating up of one's own kind for trying to communicate is sick."

Chin's CARP group has moved rehearsals to the Glide Memorial Church, outside of Chinatown. The revue is scheduled to open next month.

—BFT

Asian/SDS protestors convicted

SANTA MONICA, Calif.— Five persons, members of UCLA's Asian Radical Movement and the SDS, were convicted last Monday on misdemeanor counts of false imprisonment.

They, along with 23 other persons arrested in a November protest at the Westwood campus of UCLA, were accused of holding a UCLA official hostage in his office for four hours. The students had staged a sit-in in the office of A. T. Brugger, Associated Students executive director, to protest conditions at the college cafeteria.

Trials for the 28 people busted opened in February in Los Angeles Municipal Court. Immediately, sixteen defendants pleaded guilty to misdemeanor charges; two of them received sentences. One was Darryl Suzukawa, one of six ARM members busted. He submitted a statement to the court that didn't hit the judge too well.

In his statement, Suzukawa wrote: "Student confrontation cannot create social change . . . social change comes through the will of the people."

Judge Antonio Chavez snapped: "That's exactly what Mao Tse-Tung says in the last chapter of the Red Book which I have on my desk." He slapped the junior chem major with a six-month sentence in the slammer.

* * *

Among the five most recently convicted were ARM members Suzi Wong and Michael Fong. They faced felony charges of "conspiracy to commit false imprisonment," and could have been put away for up to ten years. They were acquitted on the conspiracy charges. The raps handed down so far for those convicted of misdemeanors have ranged from $200 fines to suspended sentences and up to two years probation.

Sentencing for the five protestors will take place April 30th. The verdict was returned in Santa Monica Superior Court by Judge Laurence Rittenband in the non-jury trial on the basis of transcripts from a preliminary hearing.

CHINESE WORD-A-DAY

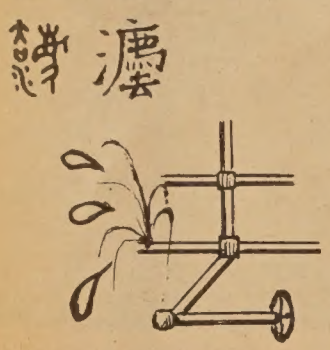
BY GORDON LEW

"LAW"

Mandarin **FA** Cantonese **FAHT**

If you think that the character "law" must look very stern and dignified, you're wrong. It is a combination of two segments meaning "go" and "water." The funny thing is: the Chinese compound "go water" means "to flush." No wonder the character looks more like the basement plumbing than a courtroom scene. (I am not suggesting that the Chinese has no love for law and order, I am merely trying to show you that the Chinese, too, has a broad and sometimes humorous outlook toward life.)

The original meaning of this character is "punishment." There were three parts in the ancient script: besides the segments "water" and "go," a "wild bull." This wild bull was supposed to be a mythical monster which loved to support the local police to get rid of crooks. According to the ancient classic, "go" and "bull" mean "away with crooks." The radical "water" symbolized "to rule the prison with ease, and it will be as peaceful as water." (Hold your tomatoes. I know there are times the water is rough.)



You wouldn't find the monster in the modern character any more. Less colorful, perhaps. But it certainly saves lots of strokes.

For compounds, let's try a few simpler ones: "suit law" is legitimate; "method law" is procedure; "law officer" is a judge; and to enforce the law is to "walk law."

For transliteration, this character is used for France. A Frenchman is a "law nation person." Don't skip the word "nation" or you'll inadvertently legalized all Frenchmen.

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NEWS FROM HOME

Crusade gives out numbers

SAN FRANCISCO — In response to an Asian demonstration at the Offices of United Crusade's president last month, a UBAC spokesman answered charges that only 1.5 percent of Crusade funds go to Asians, who make up 11 percent of San Francisco's population.

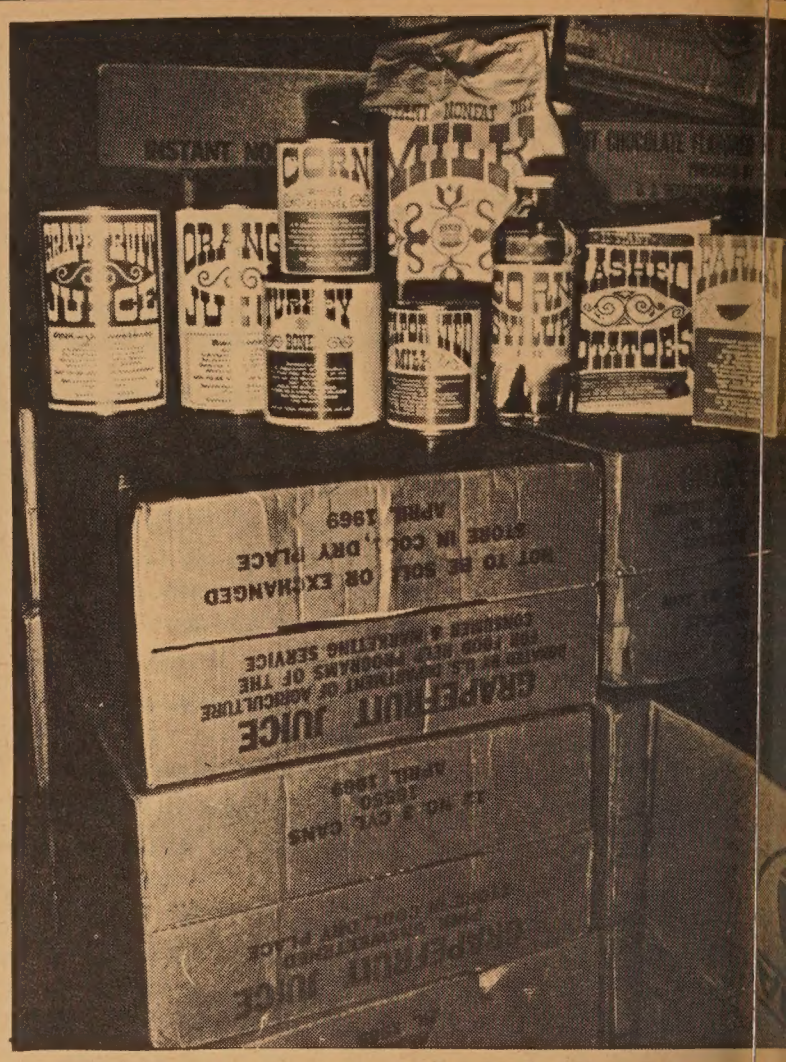
Calhoun Cartwright, director of community relations, told reporters at the March 24th protest that 4.4 percent of contributions go to Chinese-Americans alone. But he gave no more specific figures.

East/West called Cartwright for more details, but all Cartwright would offer was a correction on his quoted figure — 4 percent rather than 4.4 — and reference to "research done last year" that resulted in the 4 percent figure.

Asked for documentation, UBAC sent a reprint from the house organ, Crusade News, from September 12, 1969, which featured an article quoting then-president Richard Cooley responding to a recent La Raza protest of UBAC policies.

"A detailed analysis was made of services performed by the 180 Crusade agencies in the 5 counties earlier this year," Cooley said. "So far we have heard from 101 and their best estimates show that 40 percent of the beneficiaries, or clients of those agencies, are from minority groups . . . 24.5 percent are Negro, 9.6 percent are Spanish speaking-Spanish surnamed people, 4 percent Chinese and about 4 percent other minorities."

Thus, UBAC's documentation was a set of figures from partial research that added up to 42.1 percent, not the stated 40 percent. And 2.1 percent of the average yearly fund chest of $16 million is $336,000.



The free food program begins in Chinatown this week, and the first shipment of 300 monthly 32-pound food packs will be delivered Saturday, April 18th. The packages contain a variety of high-protein foods and drinks and are available to mothers and small children qualifying as needy.

Beginning this Monday (April 13th), mothers (either pregnant women or women who've had children within the year) could get certified at the North East Health Center and seven other locations.

The food packages were secured, shipped, stored, and will be delivered mainly by students at the UC Med Center and from the Asian Studies Program at UC Berkeley.

For further information, call the Chinatown Switchboard 421-0943.

Bilingual education? Yes and no

By KEN WONG

Hot potato? Like in a tennis match with the ball sailing back and forth, bilingual education was batted around at a TACT forum held at the First Chinese Baptist Church last week.

Split down the middle on its views, a panel of ten speakers rapped on "ESL/Bilingual/Bicultural Education: Dreams and Priorities".

Wellington Chew, English as a Second Language for Chinese supervisor, defined ESL as an audio-lingual method as used by Berlitz to teach newcomers English. Bilingual classes are such that instructions are given in the native tongue of the students.

The panel agreed that the audio-lingual method was the soundest system of teaching immigrant children English. However, bilingual classes was a yes and no matter.

Proponents for bilingual education, led by L. Ling Chi Wang and Mrs. Antoinette Metcalf, felt that Chinese is a "living language" and should be used to be kept alive. Mandarin and Cantonese should be taught at the elementary level, Mrs. Metcalf, an ESL instructor, said "Three years ago it was forbidden and illegal to use Chinese in the classroom. We have come a long way."

Philip Choy, Asian American Studies lecturer at S.F. State College, countered that "bilingual education is bunk. Total fluency in both language is unrealistic."

Director of the Chinese English Center Michael Kittredge suggested that the community should stop bickering and work at a program "with meat on it." And to define objectives. "You cannot move until you know where you're going," he said.

Former president of the Chinese Six Companies, Dr. Dennis Dong, commented that the objectives should be "how to make a living and to educate one to be a complete man."

Ben Tom, Chinatown - North Beach District Council education committee chairman, had a compromise. "One can always learn Chinese at the Chinese evening school."

Also on the panel were Dr. James Chuck, John Lum, Hanna Surh and William Wu. TACT has drawn up a position paper backing ESL but has not committed itself on bilingual classes.

U.S. foots bilingual bill

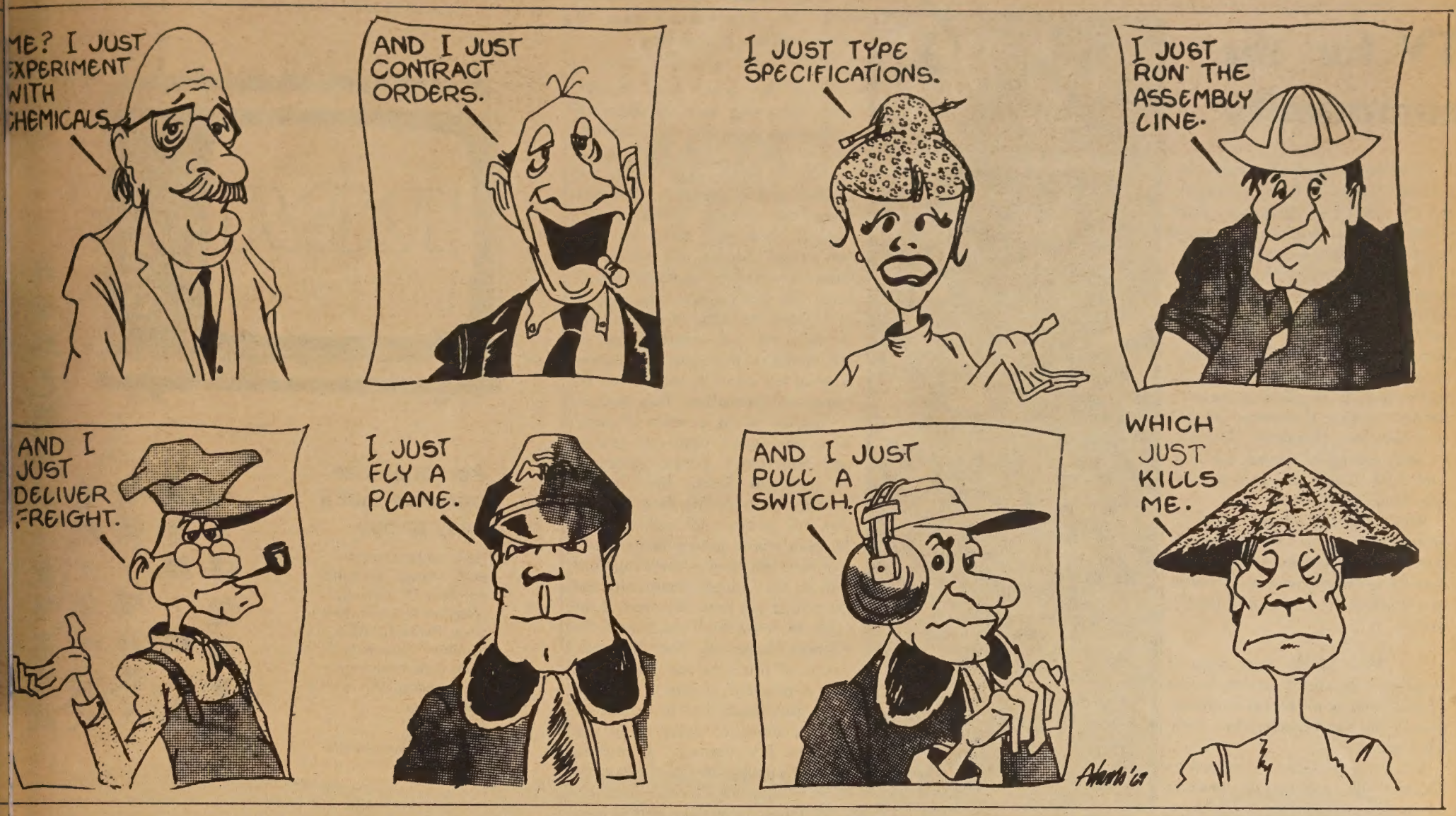
A $220,000 federal grant for bilingual education has been awarded to the San Francisco Unified School District in an attempt to instruct youngsters from Spanish speaking and Chinese-speaking homes.

Although proposals for use of the Health, Education and Welfare funds still must be submitted, the grant is the largest of its type ever laid out to the City.

Among known plans for the money is a model bilingual program for Spanish-speaking children. The program, covering 160 children in the first three primary grades, will include teacher-training, development of new testing methods, and curriculum materials for bilingual instruction.

According to Elmer Gallegos, supervisor of a currently-operating program for Spanish children, the planned program will attempt to provide 300 teachers capable of teaching courses to the 6,600 public school students estimated to need it in San Francisco.

The city was awarded a $51,000 grant for a bi-lingual program for Chinese-speaking children last year. that program is now seeking an increase in its spending level, something like ten times the $51,000 amount. Gallegos is seeking some $535,000 total for his programs.



hy an ian war?

tinued from Page 1

ments in oil and ore markets and how capitalistic intered to the government's war de.

me people," he said, "say sis of the war is economics. true. But it's basically a chauvinistic non-concern ybody else. American interon't give a shit about Asian

member of the audience red Huen of the wealth of en in South China that the ould use.

ght, but we've lost China," said. "Even though we never in the first place."

erica's economic interests, Huen said, logically extend back to America, to the Chinese community in San Francisco.

The city's fast-rising skyline, mostly centered in the financial district and on the northeast waterfront, is the tip of the iceberg. Chinatown, whose Kearny St./Manilatown wall is just a block above Montgomery Street, is beginning to get pushed.

"The march of buildings," Huen said, "is beginning to impinge on the Filipino and Chinese communities. It's not so much that they want to wipe out Chinatown, but it's from a simple ranking of priorities."

And if America ever reaches a trade agreement with China, Huen continued, "San Francisco will be the port of trade entry."

As if it were strategic, the teach-in escalated from mild/instructional to militant/inspirational. By the time Pat Sumi had finished, Pantherisms had entered the warm daytime-nightclub air.

A mid-tempo transition was Arn Kawano from Chinatown-Manilatown Draft Help. Talking the kind of talk that comes out of being poor, Kawano laced the populace of Pacific Heights; the "brutality of the rich trying to keep the war going on," as well as the school system, for "separating people to find out who will be the leaders and who will be the workers." The draft, he said, follows the same channeling process through the system of deferments for those rich enough to uncover loopholes.

"What we've got to do," he concluded, "is get back control of the schools, of the government, and of the Army."

By now the crowd was ready for Miss Sumi, who candidly described herself according to a popular stereotype: "buck-toothed, short, flat-chested, with long black hair."

"But I'm not considered an American, a woman," she said. "Just a racist object."

Miss Sumi works in Oceanside ("a little fascist town full of retired career men") with anti-war GIs.

Where Kawano debunked the draft lottery plan as "a hoax on the public," Miss Sumi called President Nixon's troop withdrawal announcements no less a sham. She described intricate inter-troop transfers that resulted in the withdrawn forces being made up entirely of men with less than two months of service remaining.

"It's all a lie," she charged, "and it's one of the worst brutalities of the war. And Nixon's getting away with it because the media doesn't want to listen to the truth."

But perhaps the very worst aspect of the military and the war, from the Asian's point of reference, is the racism inherent and injected into GIs. "So now there's a stereotype of Asians," Miss Sumi said. "We're useful—we're good gardeners, launderers, and we make good food—but we're powerless." Chinatowns and Japantowns, she said, are no more than colonies. Visiting GIs see them as Saigons.

Second gear: "And if we're a colony, there's got to be a colonizer. The GIs who come into Chinatown and proposition us—they aren't the real oppressor."

In Oceanside, the underground GI movement includes "GIs willing to put up their cars for bail for the Panthers in LA. And if GIs who make a hundred a month can do that, then you and I have this job—to understand who we are, and to get ourselves together."

Miss Sumi then answered the unasked question: "What can you do?" The inevitable answers: a quote from Mao, a quote from Eldridge, and a pitch for donations. William Lee, 180 degrees hotter than just a half-hour before, jumped back on stage and told the crowd: "I'm getting a hat, and I'm passing it, and I want to see that hat filled with bills." And not only did he almost sound like a drill sergeant, but when he re-appeared from the Committee's backstage, the most prominent headgear he'd found was a dull green GI combat helmet.

"Things are moving fast, fast, fast," Miss Sumi concluded. "It's gonna happen—and you'll be stuck in the middle, unless you decide whose side you're on. To be a revolutionary, all you risk is your life. That's a heavy thing to lose. But once you decide that it's worth it for your brothers and sisters, then it's not so difficult."

The hats were filled with coins and bills, but not a few of the crowd looked uncomfortable in that warm daytime/nightclub air.

The teach-in had gone far beyond the Asian War.

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TV for the community

(Continuing from last week, we present L. Ling-Chi Wang's thoughts on the kinds of programs local television could provide that would involve the Chinese community.

East/West spoke with John Goldhammer, an executive producer at KPIX, to check on Channel 5's reactions to Wang's ideas. Goldhammer said KPIX hopes to produce a morning show designed to teach English to Chinese-speaking persons, using Cantonese as the communicating language. Specifics, he said, would be ironed out soon with both Wang and station manager Louis Simon.

Readers should write to local stations if they agree with Wang. TV stations are notoriously short on local programming and are sensitive to community responses and suggestions.)

* * *

". . . Very briefly, three types of programming are of interest to the Chinese and non-Chinese communities in the San Francisco Bay Area. They are:

Type I — Programs designed to educate the non-English-speaking adults and youth in our community.

Type II — Programs designed to bridge the cultural gap between the East and West.

Type III — Programs designed to educate the general public about the problems of the Chinese community.

"In specific terms, Type I refers to two different kinds of programs. One is the use of television to instruct the English language to non-English speaking adults, perhaps 15 to 30 minutes a day, during non-peak viewing hours, over a period of three to six months. The other is the use of televison periodically for special programs in the Cantonese dialect, designed to educate and inform the non-English-speaking public of its rights with regard to education, welfare, health and employment. The first kind of program addresses itself to the problems of communication, race relations, and most important, economic opportunities for the Chinese-speaking people. The first step toward eliminating high rates of unemployment and underemployment is to overcome the language barrier.

"The second kind of program attacks the problem of widespread ignorance and, therefore, fear of economic retaliation in Chinatown. The non-English speaking public must be informed of its rights and privileges as citizens of the U.S. Ignorance, for over a century, has forced many of our people to live constantly under substandard conditions, fear, and intimidation. There is no better means of informing these people about their rights than television.

* * *

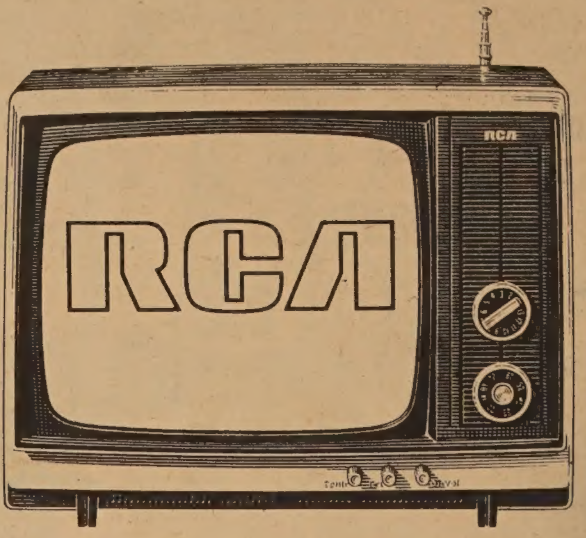
"Type II refers to cultural and artistic programs that could be enjoyed and appreciated by Chinese and non-Chinese alike. They include occasional programs on Chinese art, music, drama, movies, folklores, and martial art. These programs could be produced either by local talents or by visiting performers and exhibits. For example, Chinese art objects in the de Young Museum could easily become the basis of many short-subject programs; gung-fu experts (martial arts) could either give exhibitions or instructions over television. I can think of no better way of enriching our lives, promoting better race relations, and stimulating interests in other cultures than to offer programs of this type.

Carole Wong is part of "Revue, Year of the Dog," a half-hour special on Los Angeles' KNBC-TV tonight (Apr. 15) at 9:30.

* * *

"Type III covers both regular news reporting and documentary and special programs. Even though Chinese people have been living in San Francisco since 1848, the general public remains ignorant about our people. Unfortunately, public's knowledge about us does not extend beyond the facade of Grant Avenue and occasional superficial, and often misleading, reports of violence or crisis in Chinatown. In short, we have been victims of face-conscious businessmen of Grant Avenue and of irresponsible and irresponsive journalism. This naturally resulted in the creation of numerous unfounded stereotype images and widespread public ignorance of problems facing the Chinese community, including those in positions of power and responsibility. In other words, governmental agencies have not been performing their duty to the Chinese community and the public has been deprived of the right to know and understand the Chinese community. Therefore, programs of this type are designed to give a balanced picture of the Chinese community and to correct injustices showered upon us in past decades. For example, I consider open discussions at this time on the true picture of Chinese immigration, language problems in Chinatown schools, plight of thousands of Chinese elderlies, housing, and employment problems would be most relevant. Programs of this type will erase public misunderstanding and generate public and governmental concerns. This, in my opinion, is the first and minimal step toward an educated public and responsible government and journalism.

"As you can see from this bare outline, television has a very vital role in determining the fate of our people. As long as the mass media and television remain totally inaccessible to the Chinese community, there is little hope of changing the status quo."



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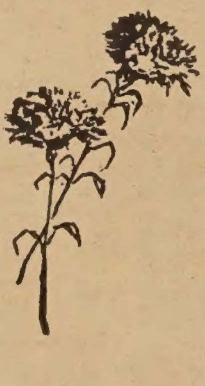

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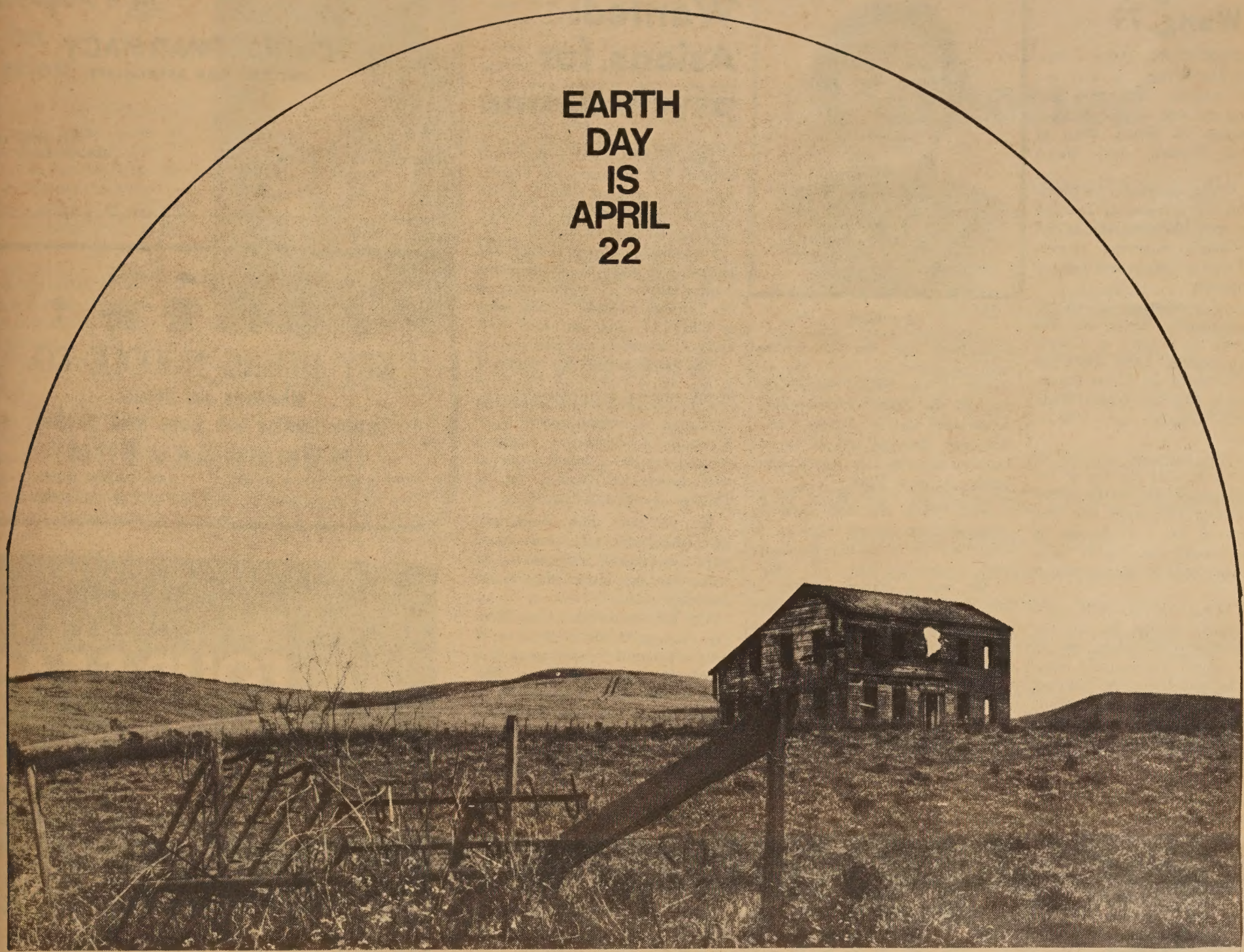

JOHN KNAGGS

Earth Day—next Wednesday—will be a day of national teach-ins, clean-up projects, and demonstrations to focus attention on the environment as one of this country's most important and relevant new battles. Activities are scheduled in dozens of major cities and on hundreds of campuses from San Francisco State to Providence, R.I. But Chinatown, San Francisco, should by no means be excluded.

Ecology? As Steve Cotton, a member of the national staff of Earth Day, said in Earth Times newspaper:

"The ghetto is an environment too. In the ghetto it's rats and roaches. In the inner city area, which means the ghetto, air pollution is 10 to 15 percent worse than the readings elsewhere in the same city. That's because the ghetto is always the place that's downwind of the factories. The ghetto is always the place where the garbage doesn't get picked up because the politicians are only responsive to the rich. The people are getting screwed by the system."

And, in Chinatown, the garbage problem is compounded by rats and overpopulation; and recycling is not as much an ecological consideration as an economic necessity: In hotel rooms used as family quarters, one finds shopping bags on walls serving as closets.

The list of problems goes on an on. Next week's issue, for Earth Day, we'll try and do a full survey of Chinatown's environmental problems and some possible solutions.

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Mrs. Funghin Liu Wang, 79

WASHINGTON, D.C. — Mrs. Funghin Liu Wang, 79, who was dean of colleges in Canton and Yenching and who was listed in the first edition of Who's Who of American Women, died March 22nd.

Mrs. Wang, daughter of a physician who was a friend of Dr. Sun Yat-sen, took her education in the United States, receiving degrees from Wellesly College and Columbia University.

Before her marriage to an engineer, Cheng-fu Wang, she was first Dean of Women at Canton Christian College. Later, while her husband directed the China Bureau of Mines in Manchuria, Mrs. Wang organized schools and YWCA branches.

After the Japanese invasion of Manchuria in 1931 she fled to Peking, where she was on the board of Yenching University and was president of the YWCA. As the Japanese moved into North China she became active in Chinese soldier relief.

Mrs. Wang sent her children to the Southwest during the Japanese occupation of North China, but remained herself in occupied territory to be with her ailing husband. After World War II Mrs. Wang resumed her educational and social work and became dean of women at Yenching.

She was a member of the United Nations Children's Emergency Fund in Peking from 1946 to 1948, then fled China after the Communists came to power in 1949. She returned to the United States and through the early 1950's worked in the ward section of New York's Roosevelt Hospital and as an interpretor for the U.S. Immigration Service in New York.

Mrs. Wang

Mrs. Wang was also active in many Chinese groups working in educating the physically handicapped.

She was a charter member of the directors of the Federation of Association of University Women and past president of the Chinese Women's Federation.

Mrs. Wang leaves three sons, Kung-Ping, of Chevy Chase, Maryland; Kung-Lee of Adelphi, Maryland; and Kung-Yeh of China; two daughters, Mrs. P. M. Ku of San Antonio, Texas, and Mrs. H. C. Lin of Silver Springs, Maryland; and 10 grandchildren.

Wanted: Asians for psychodrama

SAN FRANCISCO — A pair of hopeful TV producers are looking for hopeful actresses from the Asian community to help them "turn middle-class housewives around."

Film-maker Bernie Burger and partner Jack Rafferty are producing a pilot show — "a psychodrama on My Lai and Vietnam" — next week at KPIX-TV, and they need both audience members and participants.

The psychodrama, they explained at the Asian Community Teach-in last Saturday, is based on a concept developed by criminologist Richard Korn of UC Berkeley — that a reversal of roles (judges and convicts; killers and victims) can be effective as well as enlightening.

For the pilot show, Korn will have whites and Asians enact their respective roles in relation to the Asian war; then direct them in exchanging roles.

The TV session takes place Monday evening, April 20th, at 7:30 p.m. at Channel 5's studios on Van Ness and Greenwich Streets. Persons interested in taking roles — women to portray Vietnamese and Cambodian wives are particularly needed — should contact either Burger or Rafferty through KPIX at 776-5100.

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e woman's nt for eration'

W YORK — The "liberated" ican female who wants to ve real freedom, and enjoy it night do well to take some les- from her Chinese counterparts. at's the opinion of Shirley g, recently named head of the ting research department at Advertising.

e romanticized view that Ori- women are completely domi- by their husbands and not al- l an identity of their own is ue in China, said Miss Young interview.

inese women, she said, tradi- ly take for granted the rais- f children and the managing e home by servants. "It isn't n this country where there's thing about the role of the n and the satisfactions she's sed to get."

ss Young — her married name s. George Hsieh, but she uses aiden name because it's easier nounce — said she has a live- id who gets the children off to l, watches over them during ay and prepares the meals.

was brought up by maids and er suffered," she said. "I have mpunctions about having a "

erican women, said Miss g, have been brainwashed into ing their place is in the home

"and if they don't happen to want that, there are all these feelings of guilt."

Miss Young plays with her children in the evenings and on weekends.

"When I do spend time with them, I really spend the time," she said. "They're not a stone around my neck and I'm not a stone around theirs."

Miss Young was born in Shanghai in 1935 and came to this country in 1945. She was graduated from Wellesley College 10 years later, got into the advertising business "accidentally" and joined Grey 10½ years ago.

As head of marketing research, she supervises 68 men and women who help clients plan selling strategy.

Is being a woman an advantage or disadvantage?

"Definitely an advantage in the sense that I'm distinctive," Miss Young said.

Has she been discriminated against because of her sex?

"I can't say that I can complain about the progress here, but it could have been even more if I had been a man. There's a general reluctance (in industry) to put a woman in a key position."

What does she think of the women's liberation movement, particularly its more militant members?

"They embarrass me, but they will do some good because they'll put the issue into the minds of people."

Fong proposes a nonreturnable tax

SACRAMENTO — Assemblywoman March Fong has introduced legislation to place a one-cent retail tax on all non-returnable beer and soda pop bottles sold in California.

The proposal, similar to several other measures previously introduced in the Senate, is connected to one of the most visible problems of ecology: the added garbage caused by non-returnable bottles.

A one cent tax would raise some $360 million a year, said Dr. Fong.

The tax would not apply to biodegradable containers (those made from organic materials and, therefore, reusable) and, Dr. Fong, proposed, proceeds of the tax would be given to the state's Environmental Quality Council.

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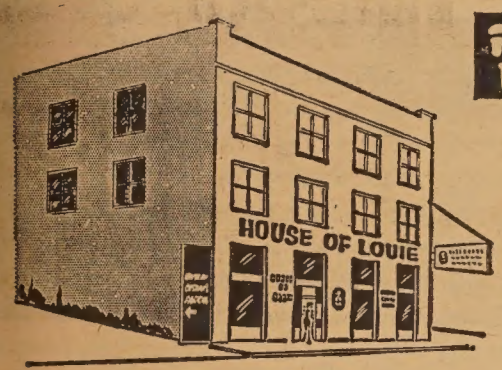

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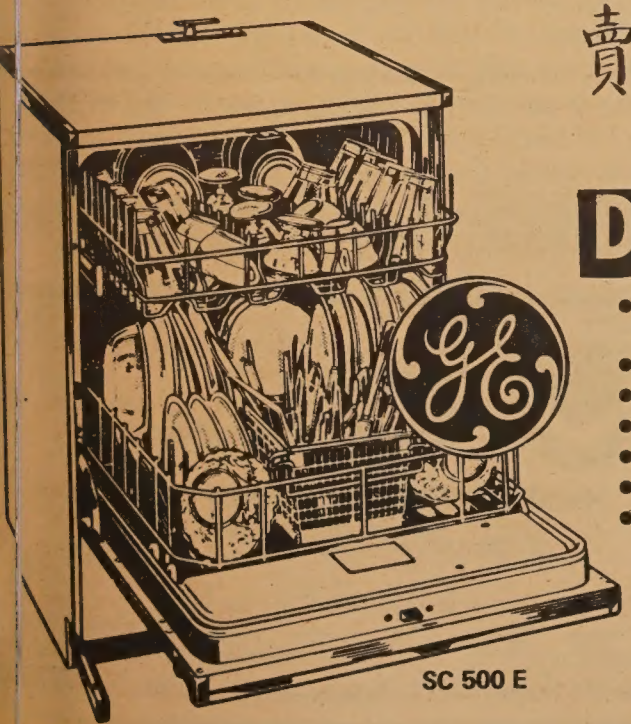

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Wing it

TAIPEI — Two new wings have been added to the Palace Museum at a cost of $700,000, the government announced, in anticipation of tourists expected to visit Formosa en route to or from Expo 70 in Osaka.

Big news

SAN JOSE — Joe Wu, senior journalism major at San Jose State, has been elected Division Six lieutenant governor of the California Nevada Hawaii district of Circle K International. Circle K, encompassing 800 college clubs in the US and Canada, is sponsored by, but is not a part of Kiwanis International.

Joe is the son of Andrew D. Wu of Escondido, California.

Asian art

An exhibition of Asian art from San Francisco is on display in Osaka, Japan. Entitled *Chinese Treasures from the Avery Brundage Collection,* the exhibition was seen in 1969 in the Center of Asian Art and Culture at the de Young Museum after a nationwide tour of the U.S.

After its showing at Osaka's Municipal Art Museum, the exhibition will be shown in Tokyo, Fukuoka and Takaoka. Its sponsors are the newspaper Yomiuri Shimbun, the Foreign Ministry of Japan, and the Cultural Bureau of the American Embassy in Tokyo.

Theology

REDLANDS, Calif. — The University of Redlands last week hosted a gathering of outstanding theologians and Asian scholars to discuss the ethical implications of the United States' involvement in Asia.

Among the participants was Dr. Robert Lee, professor of ethics at San Francisco Theological Seminary in San Anselmo. Dr. Lee spoke on "The Failure of the Christian Presence in Japan."

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Dragon Carving

by George W. Kent

(With this column, Dr. George Kent, an Asian Studies Professor at UC Riverside, returns to East/West. His articles will appear once a month.)

If you heard of a movement called "ancient-style prose" you would, if you paid any attention to it at all, think it to be some kind of obscure literary or otherwise totally intellectual thing – and archconservative at that. And you would be partly right – at least about China's famous old *gu wen* (古文) movement. But, actually, the movement with this name was in fact reformist and progressive, and its effects are still apparent in modern China.

It started back around the year 800 AD, during the brilliant T'ang dynasty. Its first leading name was the still-famous Han Yu (韓愈), who died in the year 824. This movement must be understood in terms of what went before it.

In ancient China of Confucius' time, and from then on through the first two centuries AD (on the Western calendar), literary material such as history or philosophy or even much less academic material was written in a simple and concise kind of prose. Now prose means "plain," and it was plain compared to, say, poetry or the words of folk songs. Good examples of this early prose are the *Analects* of Confucius, *Mencius (Meng Tzu* 孟子*)*, the writings of Mo Tzu (墨子) and such. It was not ornate or overly stylistic or artificial or poetic. It was straightforward writing to convey facts and ideas as simply and directly as possible.

But then, just after the beginning of the Six Dynasties period in Chinese history, 220 - 589 AD, writing, even so-called prose or plain writing, began to be more and more artificial, more and more concerned with precisely balanced phrases, precise parallelism, with how something was said rather than what was said. Elaborate essays really said nothing, but showed how clever the writer was with words. Such writings were, then, trivial in content.

The popularity of Taoism, and the introduction of Buddhism from India (during the third and fourth centuries) had something to do with this artificiality. People sought to escape plain realities. The pleasurable replaced the true and the direct.

Then, as one might expect would eventually happen, a reaction set in. Certain men in the middle of the T'ang dynasty began to demand more meaning in prose, more content. They demanded that writing be more natural, that authors let the how of their writings be determined by the what of their writings. They demanded a return to the morality of classical Confucianism with its insistence that literature be for moral instruction and example. They were indeed conservatives, but they had no objection to elegant writing as such. What they fought was artificial writing. They called the movement *gu wen*. old style, to contrast it with the then-current parallel style.

Outside of poetry, most of the memorable pieces in the whole of Chinese literature are to be found in the several famous collections of *gu wen.* Many are indeed immortal, combining a profundity of thought with a beauty of words – and all natural.

For examples in translation, see Giles' old book *Chinese Literature,* and also Lin Yutang's *The Importance of Understanding.* In Chinese, of course, these prose pieces have taught generation after generation of young men how to write.

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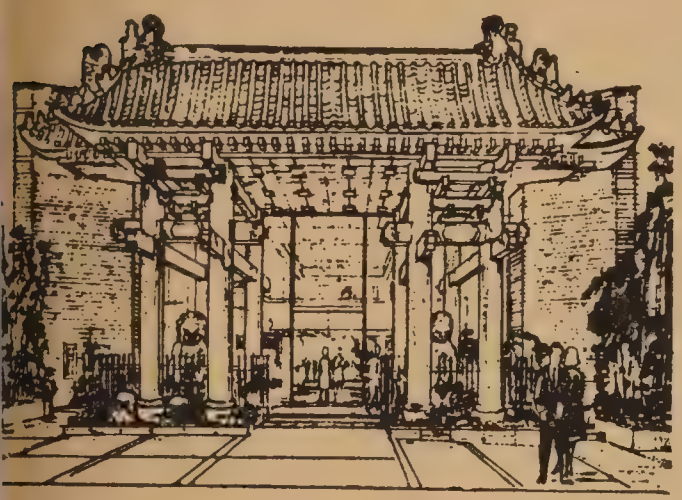

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Chinatown fact findings

Report of the San Francisco Chinese Community Citizens' Survey & Fact Finding Committee, Co-Chairmen: Lim P. Lee, Albert Lim, H. K. Wong; Project Coordinator: Alessandro Baccari; (1969), 227 pp., $1.50. (For mail orders, write to Square & Circle Club, 788 Jackson St., San Francisco, 94133; include 25c for mailing & handling charge.)

look Books

by Charles Chuck Chan

This San Francisco Chinatown survey report is an abridged edition of the monumental 834 typewritten-page report, which has not been readily accessible. According to the Co-Chairmen, Lim P. Lee, Albert Lim, and H. K. Wong, none of the essence in the original report has been lost in the condensed version. First printed last November, it was sold out within a few months; it has been reprinted to meet demands from all parts of the country.

This study began in May of 1968. Impelled by mounting problems in Chinatown brought about by the large influx of immigrants and voiced by militant Chinatown youth, Mayor Joseph Alioto announced the formation of the 67-member San Francisco Chinese Community Citizens' Survey and Fact Finding Committee to examine "every phase of Chinatown problems ranging through immigration, employment, architecture, citizenship, housing, child care and police relations." After receiving public protest that the Committee was "overloaded with people of affluence" and that representatives of the youth and the social welfare agencies were conspicuously absent, the Committee was enlarged. Eventually the project became the labor of love of some 300 volunteers.

Under the direction of the Project Coordinator, Alessandro Baccari, who had also volunteered his public relations firm's services, fourteen problem areas were delineated, and subcommittees were set up to study each of them. The survey started on June 12, 1968 and was completed on April 21, 1969.

The abridged report includes the reports of all the subcommittees: Immigration, Planning, Housing, Employment and Business Development, Social Service, Health, Senior Citizens, Youth, Recreation, Education, Culture, Landmarks Preservation, Traffic and Parking, and Police Relations.

It would be presumptuous for any person to evaluate *all* of the subcommittees' findings and recommendations. The most one can do is to concentrate on the most familiar areas.

* * *

The reports are thorough, particularly the ones on health and education, each covering 31 pages in the condensed report. One cannot envision how any additional study could draw out anything different except possibly updating the report. The main function of the Survey and Fact Finding Committee was to gather the facts relevant to the problem areas and to point out their significance. It admits that its recommendations were given without consideration of "feasibility, priority, or method of implementation."

Some of the major recommendations were publicized when the original report was presented to Mayor Alioto on May 16. Alioto has not set a timetable for action on the recommendations, but hopes that they will eventually help in getting a Federal Model Cities grant for Chinatown.

The condensed report contains 99 recommendations from all of its 14 Sub-Committees. An analysis uncovers such repeating themes as: 1) need for precise data from the Immigration and Naturalization Service concerning the number of Chinese immigrants settling in San Francisco; 2) need for bilingual personnel in health, education, welfare, and employment fields; 3) a call on sources outside of Chinatown for help, both from the public and private sectors; 4) need for a central information and referral service to serve all of its people; 5) the perennial cry for coordination of kindred services to avoid duplications of efforts and confusions. The last one appears more frequently than the others. The report aptly quoted the following statements made by a social worker: "New agencies are created without regard as to what existing facilities are doing. Everyone has his own bag and is doing his own thing."

About the most sweeping recommendation is one made by the Sub-Committee on Social Services: "That the family and district associations reevaluate their programs and consider taking a strong role in serving the community, by promotion and cultural activities, by offering leadership and support of family life enrichment programs and community improvement projects, and by encouraging youth toward scholastic attainment." One downtown paper pointed out that these associations, with real estate valued at $35 million, have made no direct commitments in resolving some of the problems in Chinatown.

The Sub-Committee on Social Services notes that surveys have been made of Chinatown in 1930 and 1960, and that social problems have changed very little except that they have magnified with population increase.

* * *

One sad commentary needs to be made of all social surveys: they follow a set pattern: enthusiasm about the proposed study; furious work; grand publicity for the completed report. Then it's entombed in the archives. Let's hope that this report will not be subjected to the same fate.

It is inconceivable how very little thought has been given by survey groups in having, as a commitment of the study, a prodding committee to follow up with its recommendations. It is good to know that at least two of he subcommittees in the Report have recommended the setting up of continuing committees of their own.

This is an invaluable source book that belongs in the hands of all individuals and organizations that have any direct contacts with the Chinese in San Francisco.

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爽神劑

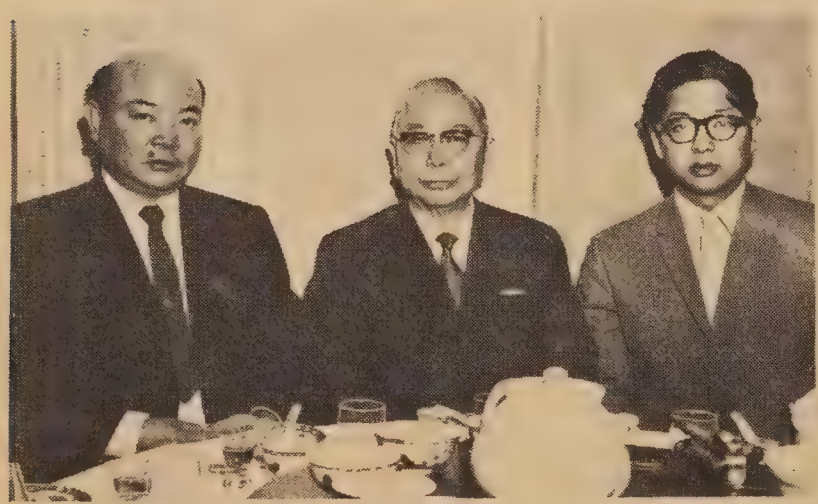
哥倫布

地理先生問學生道：「哥倫布是什麼時候的人？」一個學生不假思索的立起來道：「先生！哥倫布是發現美洲時候的人。」

種菲菜

某人款客，客偶談及絲瓜萎陽，不如韭能壯陽，已而主人叫添飯不應，問兒子，子道：「娘往園中去了。」問幹嗎？子道：「要拔去絲瓜種韭菜。」

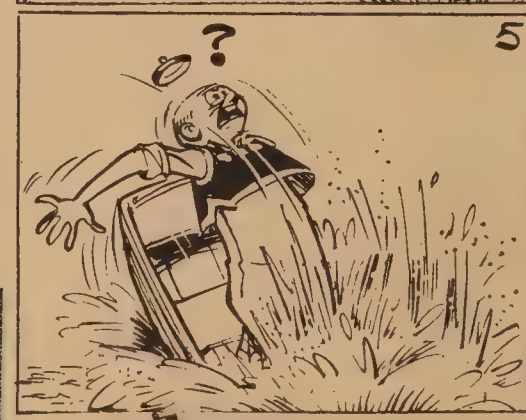
陽和梓里莫鏗（左）唐社權（右）與孫科院長留影。（李少吟攝）

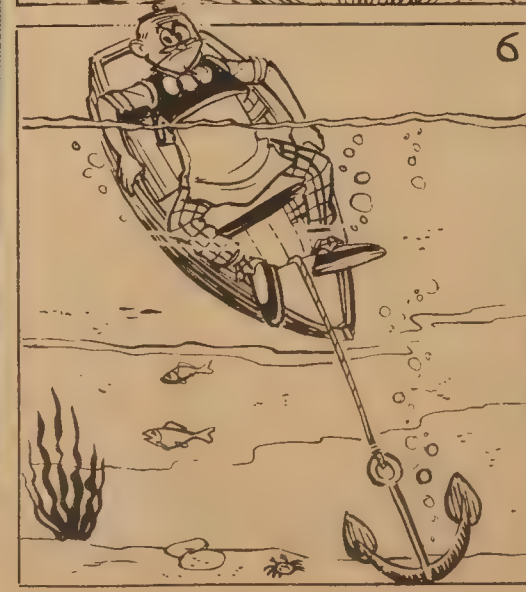


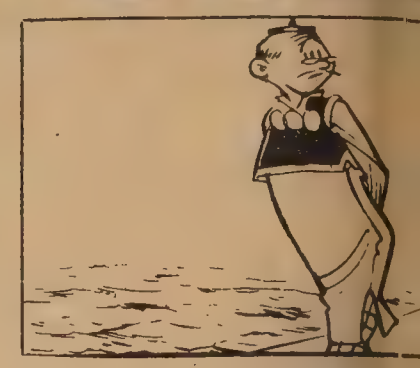
陽和總會館主席黃德慶（左）通事莫國濬（右）與孫科院長合攝。（李少吟攝）

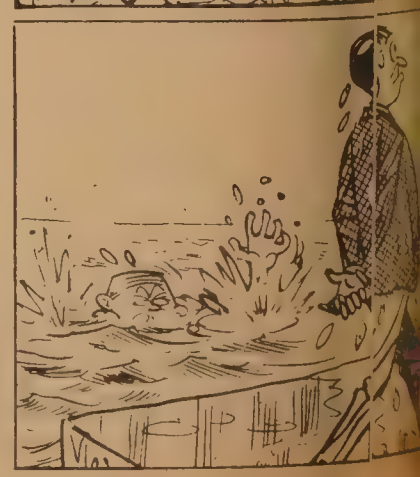
和尚和尚

ADVENTURES OF THE OLD MASTER









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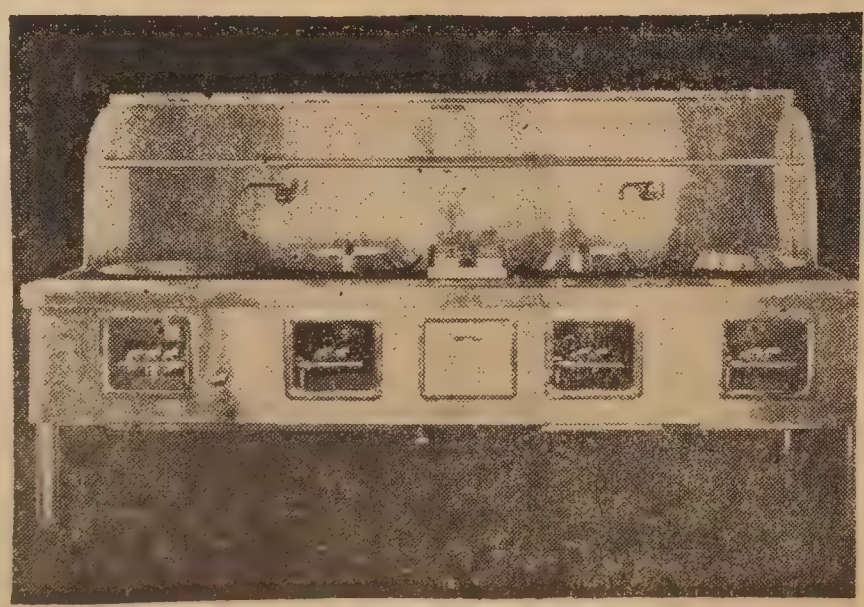

特製鋼鐵鑊由叁十至四十弍寸。大小火餅由九至拾七寸。一環至四環。各等深淺闊窄蒸籠。新出不銹鋼鉛脚碟。大小深淺八種。貨辦價目。函詢奉覆。

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經理，這是九龍新村的圖則。
唔我的舅少爺過來了你明天準備好張寫字枱。
鍾先生，圖則拿來了。
好，經理
我姊姊無禮，真對不起。
那裡話！
俊德，你想說什麼。
沒什么
對不起，沒去送你。
姊夫，不要客氣。
爸爸回來了。
明明真聰明。
對了
三乘七是……二十一
回家去
喂，馬太太、朱太太、屈太、岳太、余太、還有彭瑞霞小姐就快來打牌了，還不快準備？
有牌打就不睏了。
現在都下午兩點了，
我覺及睡好仍睏得很！
姊姊下來了。
媽咪
我已教人買了寫字枱，過幾日請你走馬上任……
多謝姊夫。
是叫我嗎？
像俄這樣擺法真討厭俊德，你到閒着，替我調一下。
哎吔，怎么連時間也不曉得，原來慢了四分鐘，錫華呀快來撥一下。
是太太！
是少奶奶
阿珊媽媽洗澡，快給你看多髒。
這花插得多難看，秀文，你來插過。
你插過就是，何必叫秀文。
快請，
馬太太、岳太太、屈太太、徐太太，都來了。
非打到天光不可。
今天兩桌要開至得。
介紹你認識俊德呢，這位是彭瑞霞小姐。
你好。
嗬，她真英俊。
彭瑞霞是個富家小姐，棟梅已過，諸多作態。
久仰！
這是賴仁生先生。
賴仁生是房產經紀，雖是窮光蛋，却總想娶個有錢太太。
我們今天玩付么？
玩紅番打仗！
好啊！
彭小姐呢，
彭小姐快來，開枱啦！
那不是？
對不起，我不會。
嗯，我要你替我打牌嘛！
（未完）

埠人語

（上接中文版首頁）

建築商已進行籌備計劃，當日未到場而有興趣參加該協會之商號可向發展局梅女士（電話五五六—〇二三〇）或人權會林先生（電話五五八—四九〇一）接洽。

※

三藩市中流劇藝社，成立已逾十載。歷年爲僑社之康樂活動，貢献殊多。並每年舉行一次盛大公演，推進海外劇運，結合海外文化藝術界力量，爲復興中華文化運動而努力。深獲各界讚譽。現該社定期五月九、十兩日（星期六、星期日）下午八時，假座勝利堂公演三幕六場社會名劇「淡水河畔」。

「淡」劇是名劇作家李曼瑰教授所編撰，主題正確，取材現實，演員均富舞台經驗，演技精湛。包括李光榮、劉美鳳、雷振澤、周堅乃、雷妙梨、李家龍、黃無因、陳瑞蓮、劉紹榮、陳仲強、袁焯榮、鄺群達、余國文、許榮彰、李續策、李健光等。由雷振澤執導，伍梅珊助導，陳容鼎盛。售券處：新生圖書公司、瑞昌辦庄、生和、永生祥、美和花舖、興華圖書公司、安德公司。

※

舊金山中華總商會，依章每年六月之第二個星期二（本年爲六月九日）改選現辦理選舉登記。

※

居住在三藩市的人，大約還沒有知道最貴的房子該是多少錢一個月？

影星渣臣羅伯士最近來三藩市拍片，租賃阿瑟列察民柏文頂層，月租三千元。前此，影星史蒂夫麥桂來三藩市拍片時，也以同樣租值租賃上址。

※

史太林的女兒史維拉娜結婚了，對象爲斐匿建築師彼得士，報上名流新聞，又將把三藩市省立大學校長早川博士帶」一筆；因爲彼得士是早川夫人的兄弟。

※

史維拉娜和彼德士的婚期本定四月十七日，後來才改爲四月七日，史維拉娜與「七」有緣，她是一九六「七」年三月「七」日投奔自由的，那天到美大使館請求政治庇護，打電話去請計程車時，那車公司的號碼是「七五—七七七」。如今新郎彼得士的年齡恰是五十七歲。

※

中國文化基金會，因鑒於目前華埠之青年，置身中西兩文化匯合交流之中，每感徬徨失措，形成嚴重社會問題，誠應舉辦青年節目，予以誘導，期納入正軌，特向此間之盧森堡基金會申請補助，經已獲准，本年撥予壹萬元，作爲舉辦青年戲劇及體育計劃之經費。

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東遊記之十二

丹田鐘聲

余卓雄

今天爲我的嚮導是美國去的柳富隣上尉，還有關上尉，我的翻譯者。我們的吉普車來到一道河的面前，還沒有煞車的預備，輪子早就一直駛進水裏了。這一嚇非同小可。其實河床甚淺，但表面看上去還是水流喘急。柳上尉探悉大石和喑礁的所在，又左曲右轉地順流而上，水花飛濺在臉上，這種經驗，在美國的迪斯尼樂園還要化錢才買到呢。

翻山越嶺，渺無人烟，最後在一座小山脚下停住。這不過是一座極其平凡的禿頭山而已，但是若干個世紀以來，丹田里附近的鄉人却敬它爲神祉。春祭秋祀，神聖不可侵犯。有一天，全村都上山膜拜去了，留下來的只有宋學顯一人，他是救世軍派來的特使，要把聖經的眞理傳開，這一來觸怒了廟祝和他的左右，宋學顯不但被枷鎖毆打，村人也紛紛自危于逆天者不可赦。

然而禿頭山路總是不爭氣，那已經是十六年前的舊事了。火既沒有降下來燒毀這個背叛的村落，如今那些起伏的山崗，反而成了孩子們經常嬉戲的地方。在宋學顯，他一點也感不到意外，他吃盡了苦頭，他相信假的遲早會不攻自破。他只是沉默地在傳道工作，看去他是一個瘦弱的書生，然而他的信念戰勝了那個千百年統治一方的山神。

於是丹田開始改變了，在田陌間不時傳來聖詩的歌聲，代替了盲塞悲愴的民謠。村的中央起了一座禮拜堂，旁邊有一座高聳的鐘樓，是用粗樹幹紮成的，在我們剛抵埗的時候，一個小女孩迅速地爬上石階，用力地把麻繩一扯，鐘聲响澈雲霄。剛在做農作的男人都放下了鋤頭，走向教堂。老年人頭上隆重地戴上白色的筒形高帽，婦女們拖着小孩，背上還有在午睡的嬰兒，沿了捷徑朝着鐘聲走，至於兒童和青年們，早已排列道旁，恭候嘉賓蒞臨。

我們從後門進入講台，因爲前門已擠擁不堪了。我望下去，多麽動人的場面！人羣安坐在沒有半張椅子的地板上，那種期待的心聲流露無遺。房子外的寒流直迫到裏面來，我坐在台上打冷戰，但是我心裏大受感動，立刻感到眼角有些潤濕。我站起來以約翰福音二十章十三節爲題：天使問馬利亞說：「婦人，你爲甚麽哭」？會衆動容，是一種喜極而泣的新經驗，是我東遊所有的演講中最感深刻的一次。

散會後我和幾百人互相鞠躬爲禮，背有點酸累。鞋子在進門的時候早就被「沒收」了，脚趾頭好像和血液脫離關係，我勉强地被別人蜂擁到一家泥屋裏面去敬茶。那實在不稱得上一間屋子，彎着腰爬進去，坐下，頭差不多擦著天花板了，房子無窗戶，吃的也不知道是甚麽東西，這是一個多麽原始的社會！婦女們還沒有完全平等的地位，倒了茶便退出了，留下來的都是男人家。這兒沒有報紙，沒有電視，我懷疑他們是否知道人類已經兩次登陸月球，然而他們的歡樂，和在心靈上的安詳，却够黃金國的兩車兩浴室之家羨慕之至。

晚上渡宿三省河姜信馨上尉家。坐無椅，睡無床，骨頭作痛，地板一塵不染，睡在坑上，輾轉難眠，炭在下面燒，加上棉被，人熱得似個烘餅，屋內沒有自來水設備，半夜冒寒外出，但聞虫聲唧唧。我早知道要病了，以後這個惡性感冒纏綿經月，一直帶回金山。

晨起，要到井旁汲水洗臉，我的童子軍露營精神重振不果，草草了事，早餐席上擺滿了乾紫菜片，生魚、生蠔、生海參。我心想，萬物俱備，惟欠火鍋！早前姜上尉曾帶我到一家山東人開的中華料理，大約出外旅行，最苦者還算水土不服。

韓國從紀元前二千年聖人朝鮮開國到高麗將軍革命成功，一直受戰爭的蹂躪。內訌外侮，北望蘇聯，西顧中國蒙古，東有日本，加上歐美列强，歷史上記載的都是血淚史，現代雅爾達協定，更把統一的理想粉碎。

我在南韓特別聞到中國的氣息，全是韓民的道家思想使然，很多人家掛着中國字的詩詞，在萬里長城建築時代，逃亡的中國人開始流居高麗，再早是商朝文化的灌溉，以後中韓交通，世代不衰。

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（連載）（小說）

失落姓名的人（一）

周敬

一八四六年七月，孟金馬利船長駕駛「砵士茂號戰船」在尤巴賓拿登陸，把這個地方歸入了美國版圖，後來成爲三藩市，中國人心目中的「金山」。

「金山」，多麽誘人的名字！

可是埋藏在「金山」下究有多少血淚？

一如砵士茂戰船一樣，由於它的戰績彪炳，位於華埠中心的一座小型公園，便叫「砵士茂方場」，而砵士茂戰船呢，於一九一一年被拆掉，當廢鐵出賣了，留下的，只是一個空虛的名字！

在「砵士茂方場」坐立休憩的，大多是年老的華人，他們都曾有過一些璀燦的歲月，可是年華老去，還不是跟「砵士茂戰船」同樣命運？有誰會記起它曾是戰績彪炳呢！

中國人把「砵士茂方場」叫作「花園角」，在它還沒有興建地底停車場以前，雖然也有綠草如茵，但幾棵枝椏縱橫的老樹，幾條褪色的長板凳，灌木叢中沒有繁花點綴，使這面積窄小的公園，顯現了一片蒼涼。

每天當太陽初升的時候，這個公園便被染上了一片金黃色。坐在這裏晒太陽的，有老年人，失業漢，和「醉酒鬼」等，他們似乎都曾飽歷過人間滄桑，有的咬着無烟的「雪茄」，用冷眼望着那些來去匆匆的行人，有的悠閑地在打瞌睡，把自己的天堂，中，有一位風雨不改坐定了一個位置的華人，由於他行動怪僻，衣履不整，加上脾氣特別，雖然在「花園角」固定的位置坐了兩三年，却從沒有人知道他究竟姓甚名誰，他所坐着的一條長板凳，人人都不願意靠近他，無疑地，他是被社會遺棄了。

在「花園角」，他每天圈在自己「特區」裏唯一的生活情趣，便是到餐館的垃圾箱去搜集一些麵包屑來喂飼白鴿，所以他佔着那條長凳，雖然沒有人坐，但却擠滿了鴿子，這一羣善良的東西。對他絕不歧視，有時爬上他的肩膊，有時啄着他的頭髮，或者更親切地去撫觸他的臉龐，在他來說，除了白鴿以外，這個世界恐怕沒有一個「知己」了。

忽然有一個清晨，這位風雨不改的「花園角」慣客却沒有出現在他的「特區」裏，長板凳冷清清地空着，鴿子們失去了牠們的好友，留連不捨地在長板凳上跳來跳去，所有坐在花園角晒太陽的人，平常對他漠不關心的却都關心起來了，雖然這種關心也許出於好奇……「他究竟到那兒去？」

是的，「他究竟到那兒去？」經過了好奇的人們追尋，答案是給找出來了，原來這位「無名氏」被送進了醫院。

他患着急性的胃潰瘍症，這時正痛苦地躺在急濟醫院的病床上，他的神智有點昏迷，不斷地因爲他是一位華人，英語又說得不流利，便把他送回一家中國人的醫院。

在華人醫院裏，他同樣的不安于病床，醫生先給他服食一些鎮靜藥劑，這才使他沉沉入睡，到他一覺醒來時，神智是正常許多了。

醫院的辦事人員便給他登記，先問他的姓名，他老是搖頭不答。

「老伯，你進入醫院必定要把姓名登記的。」

儘管登記人員放柔了聲調非常客氣的問他，他還是緘默不語。

這麽一來，登記人員摸不着頭緒，只得把情形報告經理，再由經理親自出馬。

「請問老伯貴姓？」經理變換了索取姓名的方式。

可是這個奇怪的病人却把眼一閉，不理不睬的。

「我們不能收容一個未登記的病人的，這是必然的手續，請你告訴你的姓名或者誰是你的親屬，讓我們和他們聯絡吧。」

經理認爲這個病人可能神經有問題，他打算從他的口裏探出他的親屬，以便有個交涉的對象。

（未完、待續）

攻心爲上

大發明家愛迪生第一間自己的工廠開門之後，他就遇到一個很頭痛的問題，因爲所有的工人好像對於工廠中的大鐘很有興趣，他們的目光始終不離開那個時鐘。愛迪生又是一個不肯當面指責別人錯誤的人，他苦想良久最後始想出一個抵制工人看鐘的辦法。

愛迪生訂了十六個大鐘，然後將這十六個大鐘都掛在工廠的四面大牆上，但是他却使每一個大鐘的時間都比別人的鐘不同，結果使工人要從這邊看到那邊，再從那邊看到這邊，[illegible]

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時事述評

惜分

☆罷工潮湧—美國普通電器公司罷工解決之後，隨之而起的罷工，先後有郵務工人、鐵路工人、航空控制員、及車伕工會等，風起雲湧，競爭工資提高。以郵務工人罷工爲例，談判結果，協議聯邦政府工人一律加薪百分之六，郵務工人另再加薪百分之八。爲解決此項增加開支問題起見，尼克遜總統特即咨請國會，提高郵費，一等普通信郵費由六仙加爲十仙，其他二等三等郵件亦均加價，包裹加價百分之十五。「羊毛出自羊身上」，工資與物價糾纏上升無可避免。

尼克遜總統不久以前曾分函工商領袖，籲請共體時難，勉自抑制，無使通貨膨脹，失却控制。郵務工人罷工所造成之工資與郵費增加，不能不謂爲膨脹實例。郵務工人爲聯邦政府公務人員，依法原不得罷工。惟工會方面悍然不顧，政府雖一度在紐約出動軍隊，短期間清理衛工會方面之要求。他如航空控制員之稱病怠工，使各航空公司損失重大。該控制員等亦屬公務人員不能罷工，而實際則與罷工無異，若干地方之公立學校教員與治安警察亦屢聞不顧法令實行罷工，使全聯合國總工會會長緬尼爲之開顏，認爲勞資雙方集體談判已由私人事業伸張於各級政府，爲美國勞工運動之進一步發展。

法國與意大利罷工最多，亦殊廣泛。自政府公務人員以至公私營工商交通事業工人，無不可以罷工，罷工時間自一小時以至若干日不等，司空見慣，效力亦未見其大。政府深恐通貨膨脹不可收拾，未嘗放弛控制。尼克遜總統面對反對黨控制之國會，對付工會倍感困難。如無有效阻遏工潮手段，即難以制止工商業物價上漲。所謂「去河北賊易，去朝中朋黨難」者，援用於美國今日政府，可謂應付越戰易，應付經濟內戰難。恐在尼克遜總統第一任任期未滿之前，政府或將被迫採取步驟，施行半控制性之物價工資指導原則，庶使經濟稍趨安定耳。

新政府領袖推翻施漢諾親王之政權後，再進一步建立共和，廢除已有兩千年歷史之帝制，定星期六（十二日）舉行民憲大會，宣佈共和。君主制度久成歷史陳迹，高棉政府此舉無足爲奇。惟一般君主制度人物無不被覘爲右傾保守派，高棉情形反之，施漢諾親王左傾，欲藉中共蘇俄共黨之力，恢復政權。施漢諾向已指責國內軍事右傾，疊次警告共方，右傾軍人可能奪取政權，此與寮共領袖之素凡旺親王大致相同。

遜清末朝帝皇宣統，前於日人侵略東北時，甘爲傀儡，建立滿洲國。其後於二次世界大戰時爲俄軍俘虜，轉輾入於中共之手。中共領袖以其賸餘價值綦微，無可搾取，乃予以洗腦，勒令勞動改造，歷史不遠，施漢諾不能一無所知。中共領袖視此國際花花公子，無所偏愛，高棉共黨向受中共培植，亦不甘爲施漢諾恢復政權效力，施漢諾如能脫離北平復返巴黎，猶可藉其過去捲載所得，安渡海外寓公生活。否則必將步武宣統後塵，潦倒於中共勞動改造發展已久，深知推翻施漢諾政權爲救亡圖存唯一途徑，亦即接受美援，聯合泰與南越，反共陣線並肩作戰，爲高棉無可選擇之國策。形勢迫人，雖欲苟延不可得也。高棉大學生數千人踴躍從軍，參加反共救國戰爭，尤足顯示敵愾同仇，舉國一致之情。高棉共和前途至可慶也。

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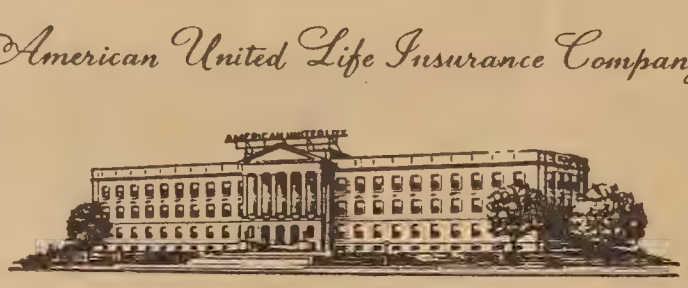
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金山掌故

青樓風月

（一）

聚芬樓主

十九世紀後半期，留美華人十分九以上都是男性，而且他們都被西人稱爲「無根的人」——孑然一身，沒有家室，而又遠托異國，造成他們空虛而沒有安全感的性格，最容易受「酒色財氣」所引誘，因此華人留美初期生活，并不正常，加以種族歧視與排華風潮的襲擊，華人困居在狹窄的華埠裏，人烟稠密，易生傾軋，因此便有堂門發生。

堂門主因是利害的衝突和由爭風呷醋所引起，前者因烟賭流行，「斧頭仔」被利用作爭權奪利的「搏命」工具，以維護烟賭權益；後者是妓寨風波，那些沒有家室的人流連秦樓楚館，很容易因女人而引起開槍的事件。

實際上，「烟賭妓」都是黑社會的財源，無可諱言地，一九零六年以前，華埠都是「烟賭妓」的世界，一九零六年三藩市大地震以後，華埠才像「火鳳凰」一樣新生，雖然這三者還沒有完全禁絕，但再也不如以前的猖狂了。

根據一八八四年的人口調查，三藩市華埠共有男性華人三萬零三十六人，女性只得一千三百八十五人，而西人諱言妓女），在當時縱橫不過十數個街位中，妓院林立，眞有三步一樓，五步一閣之概。

在華人移民歷史上，第一位到美國的女人却是被西人稱爲「蕩婦」的阿彩，她高張艷幟，連白種妓女也甘拜下風。而且有幾宗涉及桃色及拘捕娼妓的案件中，她居然爲其屬下姊妹在法庭辯護，雖然人微言輕，沒有勝訴，但却被當時的報章稱爲「名女人」。

阿彩的姓氏已失傳，大抵十九世紀來美的中國人，都被滿清政府目爲「賤民」，所以不論男女都不要姓氏，以免玷辱祖宗。一八五九年，阿彩又吃了一場官司，而且曾被警拘捕，以後便寂寂無聞，但她之成爲美國華人青樓宗主，殆無疑義。

一八五零至一八七零廿年間，華人罪案，以娼妓爲最大宗，且以一八六五年至一八六六年爲例，十二個月間共拘捕華人娼妓九十一人，這些只是拘捕成案的，當然未被拘的全部妓女當數倍這個數目。據統計，在美國和西班牙戰爭時代，便有華人妓女四百名。

由於拘捕妓女數量大，在一八六零年代，市警察局收容被拘妓女。

當時黑社會方面，以協義堂勢力最大，也是販賣妓女的大本營，惡徒以最殘酷的手段來管制妓女，以免私逃，他們以竹枝鞭打，甚至以熱燙斗下刑，使妓女就範。協義堂於一八五二年開始運妓女來美，當時的中華總會館曾設法制止，但沒有收效。而協義堂的勢力日漲，在南北戰爭時代，會員由五十人增至三百人，并公開恐嚇主張禁運妓女的人，以免失去權益，由一八五二年開始至一八七三年，由協義堂運來美國之華人妓女共達六千人，獲利二十萬元。

（未完、待續）

聚芬樓主附言：自從在「東西報」刊載「金山掌故」以來，意想不到在讀者和學者間反响之大，他們或供給材料、或指正錯誤，使筆者衷心感激。

由於資料來源或出於口述，或由英文翻譯，其中錯漏必多，希望各方高明，多予指正，爲先僑留下一份較正確的資料。

例如：前刊「華人早期報紙」有人指出「東方新聞」應作「東涯新錄」，康有爲一八九一年未曾來美，都是很重要的匡正，謹此致謝。

華埠十二伙上等柏文平賣

鍾士街近華盛頓街十式伙及壹花園柏文六伙各五房六部各四房硬木地台士得固門面可觀風景的確靚樓良機勿失約交五萬元可過業

Millbrae **五十五部新柏文樓**

▲可用樓業交換

灣區上等地点五年新壹切最新設備四拾式伙各有壹睡房其餘各有兩睡房每伙均有室內車房設有柏文管理人管理有游泳池賃滿人全年入息拾萬式千八百四拾元幫價七十叁萬元試先交拾萬元即可過業收入够供銀期有餘用樓交換亦可

全新大「汽油站」出賣

▲可用小型樓交換

山好些埠 Standard Oil Station（大埠之築地点衝要廿年租約每年入息可達壹萬八千元（汽油公司負責壹切物業稅及管理費）開價十八萬元先交五萬元可過業收入够供銀期有餘

全新八間大舖面

商業中心平賣

▲可用小型樓交換

灣區極繁盛地點佔地二英畝半（十五萬方尺以上）八間宏大舖面計有巨型超級市場（佔地達式萬叁千呎）。干洗店。美容院 酒舖。兩間餐館等均簽有長期租約。超級市場租約廿五年。其餘商店租約自十年至十五年。全年入息九萬三千餘元。開價九十五萬元。先交十五萬元即可過業。收入够供銀期之外。尚有餘極多。用小型樓業交換亦可

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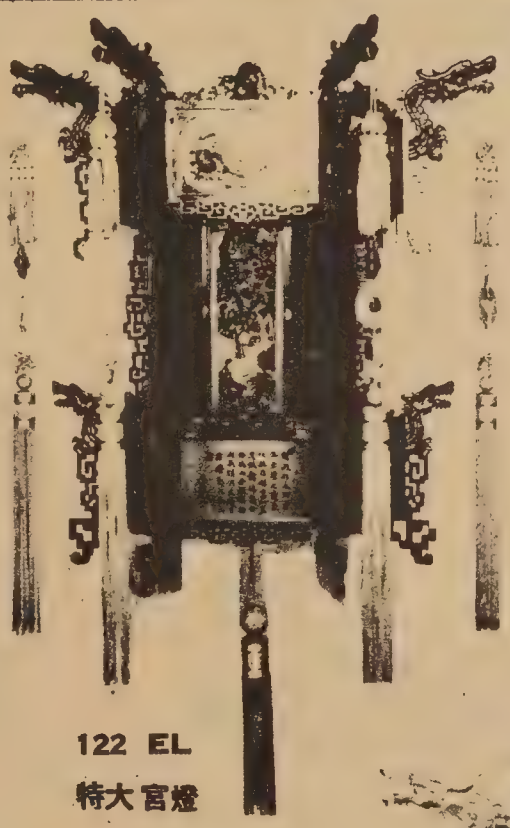

122 EL
特大宮燈

Lantern Palatial

G—122—EL 24" x23½"
Black 黑色 $34.50

貨號前加「G」即玻璃畫，全部裝有電器

RG—122—EL 24" x23½"
走馬燈 Black 黑色 $36.50

凡買宮燈，運費另計由運輸公司另收，或寄COD

◆各燈燈架均用不碎塑膠製成，黑色者如酸枝木狀，金色者金碧輝煌，永不變色。掛吊紅色絲球。燈畫多用磨沙玻璃（貨號有G）繪製畫樣有花鳥、人物、美女、山水等款式，全部裝有電器。

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Gilt 金色 $26.50

122 EM
鑽石形宮燈

美國亞洲聯合察糾察合要求要公平待遇，是不已的青年人，事事了起來，也家人老了，他（她）們已發出了聲音，提出要求

存心離異

問：我相信是命運的註定，使我下嫁一個愛酒如命的丈夫，他每天深夜才回家，日中又將子女無故打罵，屢勸無效，現在我有意和他離婚，但又欲給他一個悔改機會，心境之煩悶，實非筆墨所能形容，而且家中事不欲勞動親戚，故望先生能指點一二爲盼。

∴　∵　∴

答：我很明白你的境遇，你能再想想陽方在美人間的兩點，態度是：

第一、一個人如果相信命運注定，是貧是富，是愁是樂，則會以消極態度應世，如此於事無補，於已亦無益，世界上的偉人都是從艱苦中奮鬥出來，他們克服惡劣環境的精神，是值得我們學效的，所以雖然你的處境不如理想，但亦不必自絕望之心。

第二、除非事情發展至的確無可救藥之地步，千萬勿存離婚之念，世上沒有十全十美者，如果你離異再婚，也難保下任丈夫沒有壞脾氣壞習慣也

孫科
美國之遊

孫科博士這次來美接受加大校友會之「哈斯國際獎」，在短短的一週間，接受許多僑團機構的歡宴，但孫氏所發表的談話，以在陽和總會館公宴席上最爲輕鬆，因爲他是陽和梓里，比較無拘無束也。

※

孫科博士於一九一三年來美入加大肄業，他說那時國父還在美國，所以他往接船，父子相見十分興奮，竟忘記了取行李，當他們登上「的士」回到旅店時才發覺，但重返碼頭去行李已不見了。

孫氏在加大的同學有劉成禺和蔣夢麟，劉和他同班，蔣則高他三班。入學時，學生要通曉兩種古今語文才算合格，孫氏懂拉丁文，但另一外國古文可能是希臘文，他不懂，幸好當時有位漢學家傅蘭雅考他的中國古文，認爲他合格才順利入學。

※

劉成禺那時在大同報當主筆，孫氏也在那裏帮他的忙。有一次，他的太太叫他買兩磅叉燒回去，他分兩包放在左右兩個大衣袋裏，和孫氏一同過海回卜技利去。劉成禺邊行邊吃，回到家裏兩包叉燒早已入了他的五臟廟內，無法向太太交代。

※

一九一六年，孫氏赴紐約入哥倫比亞大學讀碩士學位，同學有陶行知和胡適及蔣夢麟等人。他在民氣報當編輯，有次因太夜回家，地下車停駛，只得住進二角半一個床位的下級旅店，左右睡的都是醉猫云。

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「妻寄夫書」的諧聞

·黃立懋·

我國舊社會時代，閨閣名媛，以詩文名世者，史載不絕！即中式家庭之婦女，除了擅精女紅外，兼通翰墨者，亦不乏其例；余於往昔在冷書攤購尺牘指南一集，（清光緒庚寅新刊，雁江丁琪辰星南纂輯）其中見有妻寄夫書二則：雖未能目爲鳴世之翰牘，然亦徵其攻讀詩書，方能落筆成章，殊無滯澀之感。且皆發乎情，止乎禮；固未可以黃色書牘視之也！玆分述於后：聊博讀者之一哂焉！

話說昔日江西吉安府羅大林往東京貿易多年，不思回家，其妻顏氏，集千字文句書札一篇，詩二首；命人帶至東京。大林看見此信，立時感悟即返。其書云：

自郎往東西二京，幾翻日月盈昃。使侍巾惟房之辛，索居閒處！虛觀籃筍象床之歡，林皐幸即；何況於沉默寂寞之悲！乃上無諸姑伯叔之倚，而下鮮孔懷兄弟之靠；寒來暑往，賤妾何以散慮逍遙？郎君適遇毛施俶姿之流，工嚬妍笑！戀其形端表正，似蘭斯馨；朝夕絃歌酒讌！與之接杯舉觴；爲以川流不息之樂。逃出外方飽飫烹宰，而不顧家中飢厭糟糠也。憶念女慕貞潔，男效才良，願郎知過必改，不爲殆辱近恥焉？常思節義廉退之風，嗟乎堅持雅操，以至心動神疲，悚懼恐惶也！且年矢每催，轉眼閏餘成歲，始以秋收冬藏；若思嫡後嗣續，則及早率賓歸王。與妾夫唱婦隨，則思日祭祀蒸嘗有賴，豈不悅豫且康乎？其郎守眞志滿，不必逐物意移；況家有漆書壁經可讀，更自妾御績紡相陪。幸而學優登仕，則攝職從政，上已！否則治本於農，務玆稼穡，甚而耽讀翫市，亦無不樂具饍餐飯，而適口充腸乎？豈不勝於曠野綿邈，奔走於雁門紫塞；所忌而拋棄親戚故舊，以落葉飄搖爲快耶？謹將恬筆倫紙，聊寄於鉅野洞庭之中，亦不爲牋牒簡要，未審言辭安定否？其郎聆音察理，顧答審詳；勿以語爲孤陋寡聞，愚蒙等誚，直將切磨箴規，因思省功譏誡，免其秪植。妾望風雨，不勝徘徊瞻跳之至！

並附詩二首呈覽：良人自別幾經年，枕冷衿寒孰可憐？數陣涼風敲戶外，一輪孤月照樓前。天邊過雁聲聲咽，筆下廻文字字鮮！緘札差鴻傳異地，囑郎早日買舟旋。

憶昔當年事盡非，長亭話別倍傷離！懶拈弱線腸空斷，不理殘粧夢更痴；燈下緘書勞雁寄，閨中？惟唐宋時已見流誦。清俞樾茶香室叢鈔有云：「唐王定保摭言云：顧蒙，宛陵人，博覽經史，亦一時之傑。避地至廣州，困於旅食，至書千字文，授於庸俗，以換斗筲之資。」據此，則唐人已以千字文教童子矣。

又宋、韓元吉南澗甲乙稿，有赴信幕詩云：游宦三年方啓足，家書千字又從頭。自注曰：家書以千字文爲編號。

工部侍郎鄒燮孝第三子棄儒就釋，其妻尹氏係現任內閣學士尹壯圖之女，集四書句一篇：書以諷之：

攻乎異端，我艾夫也。甚矣！良人者，所仰望而終身也。今若此，吾末如之何也？已矣！尹士聞之曰：君子不出家，而成教於國。三子者，出非其道也。素隱行怪，吾弗爲之矣。今女安則爲之？父母俱存，兄弟無故，一樂也。辟兄離母，何爲其然也？宜爾室家，樂而妻孥，二樂也。出妻摒子，是誠何心哉？無父無君，是禽獸也。子比而同之，是亂天下也。居仁由義，君子也。子是之學，亦爲不善變矣！爲人子，止於孝，不顧父母之養，曾是以爲孝乎？父母在，不遠遊，子好遊乎？舍其路而弗由，是焉得爲大丈夫乎？父作之，子述之，爲可繼也。望望然去之，孰謂鄒人之子知禮乎？父爲大夫子爲士，蓋有之矣。欲潔其身，而亂大倫，而謂賢者爲之乎？丈夫生而願爲之有室，物之情也。夫非盡人之子歟？女子生而願爲之有家，古之道也。吾何爲獨不然，揖讓升堂惡衣服，吾不欲觀之矣！摩頂放踵，拔一毛民鮮能久矣！往送之門，哭泣之哀，皆失聲！而良人未之知也。嗚呼！欲得見於鄒君，夕死可矣！往者不可諫，來者猶可追；已而，已而，盍歸乎來！

篇後又含羞忍淚濡筆寫詩云：

滿懷心事寄君知，思別日，菊黃時，君置詩書、遠別離。奴封髮，鎖雙眉；風雨誰敢亂沾衣！同誓囑：告天知！功名成就早歸期。君折桂，第一枝。雲深月窟玩床兮，奉茶湯，進裳衣，窗前寒夜問誰兮？脫紫袍，換紗衣，官人不做，做禿尼。一更嘆，二更啼，三更不覺雞鳴時。睡不得！望君車，梅發窗前君至疑？望錦旋，徒增悲！名場空發一聲雷！雨欲來，雲又散，鴈不歸兮不振衣！分破鏡，折爲期，爲失又各在東西，榮反辱，切凄凄！不若奴命歸泉西。生無可，死無奇，誰敢半言怨奴婢？只道君，無情義，結髮夫妻爾拋棄，君果牛郎子，奴非織女軀；君果蘇桂子，奴敢不下車！君果僧家子，當初莫娶妻。既娶妻，胡不歸？害妾獨宿是何爲？去父母，別宗支，反問吾君是何理？君若歸，意何如？深情盡付此張紙，吩咐雁兒急啣去，直飛君前莫遲期；君拆書，須看知，細心誦讀吾言語。言既盡，囑君知！莫把奴言空悔恨！千里關山無別寄，惟願安康只一語。

最後合附詩二首便覽：

鴻雁傳書寄子妻，青春莫怪少年時；難穿衣破無人補，枕冷衿寒只自知。夢裡幾懷情惓惓，相思不見意遲遲；爲爲自有成雙日，定在今冬十月期。

三十年來可娶妻，如何不效古人時？休將花酒留痴戀，好把文章着意知；黃榜標名宜早早，青雲捷步莫遲遲；爲爲自有成雙日，何必題詩限日期！

以上雖係遊戲文章，讀之却有夢爲遠別啼難喚，書被催成墨未濃之感呢。

選自「藝文誌」

搖手對

·伯齡·

紀曉嵐係清代一名士其門生張某赴京應試，紀書荐其主考官，囑照料張某一二。張某在途中與主考官邂逅於船上，即面呈紀函。主考官以爲紀之門生，必不同凡響，乃出一聯命張對之。張不能對，搖手而已。

主考官抵京，偶與紀遇；紀詢及張某事，主考官笑曰：「兄台高足竟不能對吾聯！」紀問上聯爲何？主考官曰：「双塔巍巍，七層四面八方。張唯搖手耳。」紀笑曰：「搖手即已對，吾兄何迂濶至此！」

主考不解，反詰之；紀曰：「孤掌搖搖，五指三長兩短。」

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邵氏人事果然變動
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這一兩個月來，邵氏眞是「多事之秋」，本報前曾報導邵氏一批高層人物紛紛離開，其中以鄒文懷辭去副總經理一職最引人注目。稍後，鄒氏到台灣處理王羽事件，並否認其辭職的傳說。

當時本報曾推測，鄒氏所以否認辭職，有兩種可能，一是時機未熟，二是仍有盤口斟，如果鄒氏不離開邵氏，當會「坐正」爲總經理。

現在消息傳來，鄒文懷和製片部副主任何冠昌決定離開邵氏了。從四月四日起，已不返邵氏辦公，這日期和本報以前所說的四月一日也很接近。

鄒文懷離開邵氏以後，立刻宣佈成立「四海電影公司」，進行獨立拍片。第一位和這新公司簽訂合約的是導演黃楓，開出的新片爲「山東響馬」和「殺出重圍」。

邵逸夫失去了鄒文懷，立刻聘任袁秋楓爲副總經理兼製片部經理。袁氏本來和雷震合組金鷹公司，獨立拍片，自接任新職後，則將金鷹業務，全權交雷震處理，他本人則專心致力於邵氏的製片工作。

自從台灣國語片以勁敵姿勢出現在影壇以後，對邵氏過去雄視東南亞的威風不無影響，近年更因人事糾紛迭出，影響業務不少，非澈底予以整理不可。導演方面，另求高就的固多，男女明星也紛紛離開。王羽飛台打天下，胡燕妮自組公司，凌波表示約滿求去，秦萍來美作家庭主婦，鄭佩佩也於三月下旬到了美國，剩下較爲所熟習的明星，也只有李菁，何莉莉，和井莉三人留在邵氏了。

鄒文懷所組的「四海公司」是有財團支持的，雖然他對這事守口如瓶，但據內幕人士透露：台灣嘉新水泥公司總經理翁明昌、台北第一百貨公司老板徐之豐都可能是後台，而鄒氏則表示僅和他們兩人接過頭，談過組織公司的事，但沒有達成協議。

尤敏別來無恙乎？

兩屆影后尤敏，最近住日本看世界博覽會，道經台灣，逗留了一天，和夫婿高福球滿面春風地給攝影記者留下了「驚鴻一瞥」的照片。

尤敏脫離影壇有年，小寶寶也四歲了。她專心於家務，已無重返影壇之意。看照片，她是發福了。

國光復興國劇團公演

◀歸國前謝別大獻演▶

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廿壹晚 星期式 殺四門 吳興國 謝復新 查頭關 吳宗炎 閻興玉 硃痕記 李金棠 王復蓉
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金山客批世情

英國政府一名衛生顧問表示：吸烟正在減少英國人口之增長，彼認爲英國每年約有七萬五千人死於吸烟結果。

金山客曰：此乃最佳外交詞令也，不言吸烟之害，而言吸烟之益。中國古人之形容貧窮者，曰「貧無立錐」，實非佳句，若謂「兩袖清風」，何等高雅！

★　★

第二屆世界「性」展覽會在丹麥奧登色舉行，該市爲童話作家安徒生誕生地方。

金山客曰：性電影而曰「成年人電影」，性書禁十八歲以下少年購閱。如今「性」展覽而選「童話」作家誕生之地，毋乃一大諷刺耶？

★　★

路透社爲丹麥之「性」展覽，發出新聞謂遊客湧至，除德國人外，有遠地如香港日本巴西阿根廷美國等也大乏人，所以使奧登色市旅店床位缺乏。

金山客曰：記者發新聞，不以房間缺乏而謂床位缺乏，亦寓深意焉。

★　★

大阪世界博覽會中，香港館之蝦餃燒賣大受歡迎。

金山客曰：大阪世博之主題爲「進步與和諧」，未悉與蝦餃燒賣有何關係？美蘇既以登月爲展覽主體，香港盛產月餅，似應出爐應市也。

得啖笑　現場錄音

債臺高築

甲：「冇見咁耐，而家撈乜盛行呀？」

乙：「唉，重唔係做建築師？」

甲：「咁唔好咩，而家起緊邊間大厦呀？」

乙：「債臺。」

唔識重衰

王太：「眞衰，嫁着嘅老公唔識得飲酒，又唔識得賭博。」

李太：「咁唔係好囉，又衰乜嘢喇。」

王太：「重唔衰，佢唔識得飲酒又鍾意飲酒，所以逢飲必醉，佢唔識得賭博又喜歡去賭，所以逢賭必輸。」

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此書出版所售得之利潤全部送給美國大埠文化中心基金委員會儲作經費之用本書定名「宇宙今古奇觀」並定期於壹九七零年壹月八日出版在聯合國立案現版權準許叁萬部面世弍集中英文字後續出版六萬部本書乃係解決人生終身之各大問題內容豐富分析精確讀者對書內如有不明白之處來信必答不收分文版權所有不得轉載現擬國外國內招商代理大埠總發行處中國城雜貨店售價每本壹元弍毛五仙代理取書每本壹元正同時並徵求書賦歌詞竹枝詞聯語及奇情小說等歡迎批評及投稿以便宣傳中華文化幸甚社會幸甚

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中華民國五十九年（一九七〇）年四月十五日・第四卷第十六期・每份一毫半

Anti-war teach-in: 'a gook is any Asian'

Red Guard leader decks Frank Chin

人權會向航空公司調查少數民族職位

根據人權委員會委員佛蘭克安德生之報告稱，該會對於美國各大航空公司僱用少數民族職員，深表關懷，去年夏天及十一月間，曾向七家航空公司請求，填交一份調查報告表，俾能獲悉少數民族在航空公司的就業情形。

這七家航空公司是泛美、美國、西南太平洋、西方、環球、聯合和西航等，除「西航」外，其餘六家公司，都將去年一月至六月間少數民族就業情況、數量等調查統計資料，寄交人權委員會參考。

爲了爭取少數民族的公平就業機會，人權委員會開始向各行業進行調查，以航空公司開其端。根據調查資料顯示，這六大航空公司去年六個月間（一月至六月），共僱用職員二萬三千二百二十四人，其中三千四百八十八人屬少數民族份子，佔總額百分之十五點二，又在上述期間，新僱職員共一千二百六十三人，少數民族份子佔三百六十名。

人權委員會對少數民族份子進入航空公司工作，向來特別注意，由一九六六年十二月至去年六月，經該會主持之人力發展計劃，使能獲得航空界職業者共達二千零八十八人，其職業分配，包括辦公廳僱員、專家技術人員、顧客服務員、票務員、地勤工作人員及空中服務員、機械師、材料供應員等，他們大部份爲半熟練或非熟練工人。

安德生之報告，提出一項非常樂觀的現象，是少數民族的工作人員、熟練工人或技師不減少。

如將各航空公司之調查資料加以分析，在少數民族中，黑人職員佔額最大，東方人和西班牙語系人差不多，印第安人較少。

聯合航空公司僱員最多，共達一萬三千四百四十人，少數民族份子佔一千九百七十人。在去年一月至六月之新僱職員七百三十六人中，少數民族佔一百五十七人（黑人六十九名，東方人二十八名，西班牙語系人六十名）。

泛美新職員二百零三人中，少數民族佔五十四人（黑人十九名，東方人十九名，西班牙語系人十六名）。

環球新職員一百五十六人中，少數民族佔四十三人（黑人十二名，東方人十三名，西班牙語系人十五名，印第安人三名）。

這些調查報告，對刺激少數民族份子的就業機會是很有作用的，我們華僑對找尋新職業把握機會，不應墨守幾項定了型的職業才好。

Cherylene Lee in "Revue, Year of the Dog," on KNBC-TV in Los Angeles Wednesday night.

電視台表演

華埠人語

一項具有歷史性之華人建築承造商同業會，近在人權會華埠諮詢組於四月一日在聯邦貸款會常務會議中誕生。

聯邦政府房屋及都市發展局鑒於每年在灣區公開投充召建之大小工程有數千萬元，此是公款，而政府指定建築工人必須有若干是來自少數民族中方爲合格，華商多數因資本微小，無法供應龐大之保証金，不能與白人競爭，都市發展局本區主任贊遜爲改善此一局面，並趁人權會會議中招集華埠建築商討論如何組織能和西人競爭之獨立機構，並不致通過成立華人建築商同業會。

又訊：都市發展局，人權委員會，與其他

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